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EVENTS OF THE WEEK

The Panama canal is beginning to exact its high price in human lives. It is reported that health

Disease on The Isthmus. conditions are necessarily bad, and the dead trains run from Colon to Monkey Hill always once and sometimes as many as fourteen times a day, often with as many as four coffins aboard. The diseases prevalent are measles, black measles, small pox, yellow fever, chagres fever and malaria, and there has been one case of bubonic plague. The working clerical force on the Isthmus is said to be 90 per cent short. The nurses in the hospital at Panama are beginning to return, none of them expressing a desire to go back to the field. In spite of all possible precautionary measures, the toll in human lives will be high.

An effort will probably be made through the Insurance Commissioner to compel the Equitable

High Life Insurance. Insurance Company to pay over to holders of deferred dividend policies the immense surplus of \$78,000,000, for it is to them the funds really belong. Aside from the scandalous conduct of men who have claimed to represent the financial genius of the country, there has been revealed a degree of moral turpitude among famous gentlemen that is little short of appalling. For example, it was reported that Mr. Paul Morton, in cutting off sinecures, notified the Hon. Chauncey Depew that he could no longer receive his \$20,000 a year from the Equitable, because the experts appointed to examine the books had been unable to find that he had ever done anything to earn that or any other amount. An ordinary man is always careful to give value received. Perhaps the jocose senator feels that he was meeting this condition of ordinary honesty and common decency by allowing the company the prestige of his great name! It is being clearly shown that we are paying too much for our insurance—much too much, and the surplus is being consumed by moral perverts and degenerates.

At 10 a. m., July 6th, the seventh International Epworth League Convention opened in Denver in three different places, the Coliseum, Central Presbyterian and Trinity M. E. churches. Trains from the East were late, on account of washouts. But the delegates poured in at all hours of day and night, perching forlornly on suit cases and street curbs waiting for owl cars, keeping patient and sweet through it all. They made the streets ring with their "yells" and songs, after

the Endeavor fashion of a few years ago. President Roosevelt wired to the general chairman, his heartiest greetings, saying, "I wish you God-speed in working for the practical application of your motto, 'Look up, lift up!'" At the same time the 22d International Endeavor Convention was being held in Baltimore, Maryland, with a mighty host of delegates and visitors, from every state in the Union, Canada, and many other foreign countries. These simultaneous young people's conventions emphasize the grievous wrong done by sectarianizing Christian Endeavor, thus intensifying the denominational spirit, instead of exalting the Christ.

Revolutionary risings in 3,000 towns and villages in southern Russia, 5,000 strikers at Nicolaïff plundering shops and dwellings; many bomb outrages; Poland

The Russian Revolt. aroused; Finland seething with revolt; Russia mad from the Baltic to the Black Sea; these conditions lend the color of probability to Carl Joubert's direful prophecy, "Emperor Nicholas II is the last of his race. Not a Romanoff will survive this revolution." A most alarming state of mutiny seems to prevail among the marines, one crew after another having revolted. The press declares with one voice that the mutinies are due to the corrupt system in vogue in the Russian navy, the bluejacket being utterly neglected, and the officers living ashore except during their brief cruises. "Fear is the sole basis of discipline in the army and navy," says the Slovo, "and it will prove as poor an instrument for keeping the rank and file loyal to the throne as it has in the suppression of discontent among the people. The government should learn the lesson that the soldiers and sailors are beginning to awaken, as the people have already awakened."

"Uncle Sam Will Attach Railroads!" is one startling headline in the papers last week. M. D. Purdy, assistant to the Attorney General, is quoted as saying,

Lawless Railroads. "Practically every railroad operating between Chicago and Missouri river, by its discrimination in favor of the International Harvesting Company, has acted in direct and deliberate violation of the order of the United States Court." He will soon have the evidence filed, and the guilty corporations must then show cause why their plants should not be attached for contempt. The case against the Santa Fe is said to be a clear one. For example, it was shown that where the announced public rate was \$5.50, a secret circular to the agent instructed him to return \$1.50 per ton. This is

the actual cost of coal at the pit, and of course made competition an impossibility. Not only so, it spelled ruin for any competing company. We should like to hear of the Citizens' Industrial Association, "organized for law and order and industrial peace" turning for a moment from petty labor union troubles to anarchy and contempt of judicial process like this. Said association has need to clear itself of the imputation of being in alliance with such outlaws. "There may be some legal delay," adds Mr. Purdy, naively, "but I hope to secure a conviction within a comparatively short time." It remains to be seen in this fierce struggle for industrial justice and common honesty, whether one of the belligerents has captured the machinery of government, including the courts, or is above the law.

Japan has won the admiration of the world for her power at arms. But what is better the Jap is showing that he has honor as well as power, in his refraining to crush the Russian army in Manchuria when it was practically within his power. This deepens the growing respect for this people, which was but yesterday reckoned as a weak, heathen nation; but to-day is respected for its power and civilization. President Roosevelt has indebted the entire world to him by his success in bringing about this tactic agreement between Russia and Japan, thus securing a cessation of the bloodshed until the two powers have an opportunity to come to an agreement.

Elihu Root has been appointed by President Roosevelt to succeed John Hay as secretary of state. In this choice

Hay's Successor. the President gives evidence again of his high appreciation of true manhood. We may well believe that Mr. Root will give himself to the public service with the same high ideals and faithfulness that marked the memorable service of Mr. Hay. In an address before the National Educational Association the President said of Mr. Root: "Now, I wished to secure as John Hay's successor the man whom I regarded as of all the men in the country that one best fitted to be such successor. In asking him to accept the position of secretary of state I was asking him to submit to a great pecuniary sacrifice, and I never even thought of that aspect of the question, for I knew he would not either. I knew that whatever other considerations he had to weigh for and against taking the position, the consideration of how it would affect his personal fortune would not be taken into account by Elihu Root, and he has accepted."

CHICAGO

EDITORIAL

CATHOLICITY

"There are many voices in the world," says the Apostle Paul, "and none of them is without significance." Even the voices that teach error teach some truth as well. And who shall detect the impostors? If we have been strong, aggressive and triumphant, is not one element of that strength to be found in our catholicity? We are Disciples in name, let us be worthy of the name, willing to sit at the feet of any teacher, and hear his best word; rejoicing, too, that we are at liberty to sift his message, and carry with us whatever residuum there is of the pure gold of truth. No error ever flourished among men that did not have throbbing at its root, a hidden pulse of truth. And if some voices rise so high we lose their music, let them sound on; it may be they are singing to other souls in the very notes of Paradise.

We have our own leaders, and we admire and respect them, but we do not burn incense at their shrines. We claim all truth as our heritage and all prophets as our leaders. The earth and the sky, stones and stars, babes and sages, science and revelation, past and present—we listen to them all, and find in their blended voices a matchless music. For us there can never be any conflict between science and religion, Genesis and Geology, Moses and Christ. Peter and Paul. For all are ours, whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come, all are ours, and we are Christ's and Christ is God's. Or in the words of a later apostle of catholicity:

"I am the owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain."

This catholicity gives us room for every type of mind, for men as much at variance as James and John, as Proctor and McGarvey. We have no procrustean mould with which to compress all minds to one monotonous, unvarying type. Temperamental idiosyncrasies do not count for much among us. The mystic and the legalist, the conservative and the progressive, the enthusiastic and the unemotional—all find room and a welcome. And from this more or less harmonious blending of various types we get a strength and energy of life not to be otherwise achieved.

It was counted as reproach that we had "all sorts of men preaching all kinds of doctrine." If the stricture meant that we had men who were teaching rank and destructive error, who through ignorance or wrong-headedness were leading souls astray, then it was indeed a peril and a reproach. But if the stricture had no other justification than that some men differed from others in the wide realm of opinion, while agreeing in the essentials, then it was an appreciation and a mark of distinction. Men teach and preach according to their own development and enlightenment; these differ as widely as personalities, and our freedom from categorical and procrustean tests of orthodoxy admits the widest possible divergence in these particulars.

So far from being a weakness, then, this freedom and luxuriant variety are elements of our strength. For there are

among the people endless varieties of temperament, stages of growth, powers of assimilation, and these varying needs must be met; how else save by teachers who themselves differ in measure of growth and methods of work? There is no reason on earth why the Disciples should not have room and a welcome for men as widely different as an Episcopalian and a Salvationist. A very slight adjustment will bring them both into the brotherhood, where they are at liberty to retain their peculiarities touching the non-essential.

A strong church must contain all types. There is room for the cultured and for the illiterate. Opposites act and react upon each other in a most wholesome fashion, and their differences must not be permitted to drive them apart. All alike will accept the New Testament plan and program of conversion and sanctification.

JOHN HAY

The death of John Hay removes from American public life one of its most interesting figures. And yet John Hay was never very much in the public eye. He entered political life very quietly as Mr. Lincoln's secretary, and was always more of a man of the study than of the forum. He had already made himself known through his "Pike County Ballads," and other poems, and his career promised to be that of a man of letters, when his relations to Mr. Lincoln turned the current of his life into a new channel and gave him exceptional opportunity for comprehending the deeper issues of modern American politics.

The work which revealed him in this new light was his life of Mr. Lincoln, on which he collaborated with Mr. Nicolay. This is a high type of political biography in its justice, information and literary charm, which are discernable to the most casual reader.

Mr. Hay's life since that time has been more and more claimed by the nation. His mastery of the details of American diplomacy made his service indispensable to the State. Called by President McKinley from an ambassadorship in London to the leading position in the cabinet, Mr. Hay brought to the highest appointive office in the nation qualities of a rare order and a poise of judgment possessed by few statesmen. It is not too much to say that John Hay introduced into world diplomacy a new factor, that of simple honesty and straightforwardness. Nothing has astonished the diplomats of the Old World so much as the fact that America manifested a disposition to speak the truth, in all matters of international concern, with force and directness and to resort to none of the subterfuges and evasions which have from time immemorial been supposed to be indispensable requisites in the program of statecraft. It is not too much to say that international politics has learned the lesson in a most helpful degree. President Roosevelt has acknowledged his indebtedness to John Hay in many different ways, and the type of statesmanship which he represents is one which will be increasingly known in the future.

The death of John Hay is not an event so notable in the public mind as the

deaths of other prominent Americans have been, but it is an event of profound significance in international life. Mr. Hay will be missed in diplomatic circles perhaps more than any other man who has given up high position during the past quarter of a century. But the influences of his life will persist, and all these influences were profoundly creditable alike to himself and to the American people.

THE UNIQUE PLACE OF THE COLLEGE

The College Commencement season has brought again to the mind of the public the work of a small but influential group of men and women of definite purpose and of lofty ideals. There has been in the past a feeling on the part of many that between the upper millstone of the University and the lower of the High School, the colleges of the country were sure to be crushed. It is a matter of congratulation to the colleges themselves that a saner view is coming into the forefront. The real place of the college in our scheme of education is after all firmly fixed. In the megalomania of recent years it seemed for a time in danger. The safe place of the college in the changing order, its supreme importance in the presence of many things apparently more attractive, is due to its character-begetting power. As long as the colleges continue to transform untrained boys and girls into men and women of usefulness and of power, and then send them out into the world to scatter "sweetness and light," by serving the real needs of their fellowmen, they will have an abiding place in the hearts of all thoughtful people.

The recent semi-centennial celebration of Eureka College has served to bring vividly before the minds of all her friends the worthy work that honored institution has done during its first half century. She has shared the struggles of all the earlier educational ventures of the West. The toil and sacrifice have not been in vain. A noble company have gone out from its walls into the great white fields. The influence is felt not only throughout Illinois and the Middle West, but in the uttermost parts. The Board of Trustees, the Faculty, students and friends all look forward with joy and with hope to the coming years.

President Roosevelt does not hesitate to utter his mind on almost any subject, and his deliverances are usually marked by common-sense. In the following paragraph, which has been widely quoted, he says nothing whatever about the way a great fortune is won,—and according to Ruskin and other great teachers, that is the capital point:—"I believe that more and more we shall accustom ourselves to looking at the great fortunes accumulated by certain men, as being nothing in themselves either to admire, to envy or to deplore, save as they are used well or ill." We cannot forbear remarking that this betrays short-sightedness all but inexcusable in a publicist like our President. Many a great fortune is deplorable, because it is the spoil of special privilege, or of commercial brigandage, and is "as full of tears as an ill-stored harvest of untimely rain."

Early History of Eureka College

The community known as Walnut Grove, Woodford county, Illinois, had its origin in the early 20's, while central Illinois was practically a wilderness. It was rapidly promoted by emigrants from the adjoining states, most of them hailing from "Old Kentucky," bringing with them characteristics of that noble people, and soon the community became widely and favorably known for its hospitality and other social distinctions.

About the year 1847, B. Major, E. B. Myers, Wm. Davenport, David Deweese, A. M. Myers, B. J. Radford, Sr., E. Dickinson, John T. Jones, Wm. P. Atterberry and R. M. Clark were the prominent and leading citizens of the community, the major part of them immigrants from Kentucky, and all were members of the Christian Church. They were all men of advanced views on the subject of education, and recognized the establishment of schools of a high order an essential in the great work of developing the resources of the Prairie State.

John T. Jones, an evangelist of distinction in central Illinois, was induced to open a select school for the education of girls, in the autumn of 1847, upon his own premises, where now is the property of J. G. Wagoner, on Conover avenue. In this school his wife—known to the community as "Aunt Emily"—a woman of superior education for that time, and his daughter, Miss Susan E. Jones, who was educated at Jacksonville, Ill., were the principal teachers.

During the years 1847-8 the school closed on account of a scourge of measles, and was never re-opened.

In August, 1847, A. S. Fisher, a student from Bethany College, appeared in the community and made application for a school. He was employed to teach a school for ten months, B. Major, E. B. Myers, E. Dickinson, B. J. Radford, Sr., and others guaranteeing his salary. On the tenth day of September, 1847 the school was opened in a small frame building, modestly provided with seats, desks and other furniture.

Mr. Major and his coadjutors, in an interview with the young teacher, urged him to continue with them and conduct the school another session. Upon the following conditions, he promised to comply with the request:

1. That an addition properly furnished with seats, desks, and other appliances be made to the school house.
2. That he be permitted to employ an assistant to aid him in the primary teaching.
3. That adequate provision be made for boarding all students from other localities.
4. That he be allowed the net income from tuition fees as his salary.

During the summer of 1849, the first printed announcement of the school was put in circulation. It read as follows:

Walnut Grove Seminary.

The second session of this institution will commence on the first Monday of September next. The directors hope to have their new building completed, and ample boarding accommodations will be

provided for all students attending the Seminary from other localities.

The course of instruction will include Reading, Penmanship, Arithmetic, Geography, English Grammar, History, Algebra, Geometry, Trigonometry, Surveying, Rhetoric, Logic, English Composition, Chemistry and Natural Philosophy.

Terms.—The academic year will close on the 4th day of July, 1850. The price of tuition will range from \$8 to \$15 per session, according to the branches studied. Those attending from other localities can obtain boarding, fuel and lights included, at from \$1 to \$1.25 per week.

Situation.—The Walnut Grove Seminary is located in Walnut Grove, Wood-



President Robert E. Hieronymous.

ford county, Illinois, about twenty miles east of Peoria. For health of climate, beauty of scenery, intelligence and morality among the people, the community is not surpassed by any locality of the state.

A. S. FISHER, Principal.
E. B. MYERS,
E. DICKINSON,
R. BARD, Directors.

The principal employed Miss Sue E. Jones, a graduate from Jacksonville, and a young lady of superior ability and tact as a teacher, to assist him in conducting the primary classes. The capacity of the school had been increased, and consisted to two rooms well supplied with the school furniture of that time—"home-made" black-boards, seats and desks.

In accordance with the printed circular, the second session was opened on the first Monday of September. The number of students in attendance was very encouraging, and the weekly applications for admittance soon impressed Mr. Major and others that additional room would be requisite in the near future. Accordingly, in the autumn of 1849 the promoters of the school were called together for the purpose of considering the erection of a more commodious building.

At this meeting Mr. Major insisted that an effort should be made to erect a two-story brick building at a cost of \$2,500. Many of those present expressed very grave doubts as to the probability of raising a sum of money so large. Mr. Major listened patiently to the discussion, but kept silent till called out. Someone said, "Brother Major, let us hear from you." "Brother Major!" "Brother Major!" was earnestly called out from various parts of the audience. In response Mr. Major said, "Brethren, this is a matter very dear to my heart. You all know that I have long entertained the hope of witnessing an institution of high order established in our midst. Perhaps I am too sanguine, but I believe we can raise the money." "Tell us how, Brother Major," said someone, "What is your plan?" Said he, "I'll tell you." After a pause he continued, "Let, Brother David Deweese, Brother E. B. Myers and myself open the subscription, each writing \$150 opposite his name, and appoint Brother William Davenport to act as our solicitor to canvass this community and others near us." Messrs. Myers and Deweese, being both present, readily agreed to the proposition. Mr. Davenport was appointed solicitor, who, by his earnest and eloquent efforts, obtained the requisite amount of pledges in a few weeks.

In 1851 the annual missionary convention of the Church of Christ was held in Walnut Grove, and a movement was put on foot looking to the support of the academy by the churches of the state. A committee was appointed with instructions to report at the Abingdon convention the next year.

In September, 1852, the Missionary Society of the Church of Christ in Illinois assembled at Abingdon.

The committee on education, appointed at the convention in Walnut Grove in 1851 submitted a report recommending the appointment of an educational board to prepare a plan of operation and report to the next convention. The report was adopted, and William Davenport, John Lindsay, A. S. Fisher, George W. Minier, T. J. Matlock and A. J. Kane were appointed said committee.

The congregation at Walnut Grove having organized a school in accordance with what they understood to be the general desire of the congregations in the state, were anxious for a concentration of effort to assist in pushing forward their enterprises to a state of more general usefulness. The subject was called up at the Abingdon convention, subsequent to the creation of the educational board by D. P. Henderson, of Jacksonville, in the following preamble and resolution which were adopted.

Whereas, Walnut Grove Academy, now under the control of a board of trustees, organized under the general laws of Illinois, which has been in successful operation for the last four years, taught by A. S. Fisher, principal of the department of mathematics, and John Lindsay, principal of languages; and which is the only regularly organized institution of

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The Illinois Christian Educational Association*

MRS. S. J. CRAWFORD

To-morrow the old bell will chime out the Golden Jubilee Anniversary of our College. We gladly welcome friends, Alumni and students who have come, not only from all parts of our own State, but many states, to join with us in making this a memorable and joyous occasion. Such gatherings are but a foretaste of the joys of heaven, when from East and West, North and South, we shall gather in that company innumerable as the stars of night.

Eureka College was established by Christian men and women of unfaltering faith, untiring zeal, unselfish devotion. During its entire history some of these have toiled and sacrificed, that it might do a needed work for Christian education. And we who are privileged to review its fifty years of service, find many evidences that the efforts made during these years have not been in vain. Some of these heroes have gone to their reward and if they are permitted to look down from the golden uplands, do they not share in the joy of the angels of heaven over men and women made better by the sweep of the onward movement which their faithful hands set in motion? All honor to those whose memory we cherish and to the steadfast friends of the present time. These friends of our college have been, and are, a part of "the salt of the earth, that has not lost its savor."

We are justly proud of the Alumni of our college, many of whom have become distinguished workers and leaders, maintaining the high Christian ideals established in Eureka College as the controlling purpose of life.

We believe many of them are loyal to their "Alma Mater."

We are profoundly grateful for all donations and legacies from friends of the institution, which so materially aid in its better equipment and endowment. These are some of the features that form the brighter side of the story of its existence. The darker side, with seasons of deep solicitude concerning its welfare, we share with all similar institutions. No college has had better friends than ours, but some have had richer friends, and for this reason have been able to provide the schools of their choice with a larger endowment that has placed them on a firmer financial basis. This basis we still need, and need it more now than ever before, because the equipment required of such institutions is now so much greater than in former times. It was to help supply this need that a few Christian women of Eureka determined to organize an Aid Association in 1897. The mother-heart made them long for their sons and daughters to have the best schools and teachers, where spiritual development is considered the complement of mental growth.

None knew better than they how much the college needed and deserved a more universal support throughout the entire Brotherhood. In this plan of organization they builded better than they knew. In a few years a large number of women throughout the state were enlisted in this good cause. The results were so beneficial that in 1902, with the hearty approval of the brethren, a broad-

er constitution and a new name were adopted. Men and women jointly assumed the responsibility of forwarding this important work.

The purposes of the association are four-fold. To disseminate knowledge of the work and needs of our school, to secure co-operation of the Disciples, to increase student attendance, and provide financial support. It now has 2,000 members distributed among 200 churches and has contributed \$15,000 for educational purposes. The membership dues are \$1.00 each year. Recently a few new features have been added to the constitution. Life memberships, \$25.00—A Gift League department, which includes all who are willing to make the college a gift of a book or money each year. Also an attendance league in which each one is pledged to secure at least one student each year. Surely the noble aims of this association should commend it to all who love higher Christian culture.

Last year the generous proposition of L. H. Coleman, of Springfield, by which he pledged himself to be one of 30 to give \$100, was completed and this enabled the trustees to complete the work of the year without the usual deficit.

This noble man immediately renewed the proposition for 1905, and our faithful field secretary informs us a goodly number have joined Bro. Coleman in his second proposition.

This year the association has issued a beautiful and valuable souvenir in commemoration of this occasion. Its pages are not only replete with historical interest, but profusely engraved and decorated. The names of all donors are printed therein. A. W. Jeffries, of Marine, Illinois, heads the list, with a generous gift of \$1,000. Others contributed liberally to seasons, months, weeks and days and from this generous responsive spirit \$6,125 have been added to the improvement fund of our college, thereby enabling our trustees to make many needed improvements, such as walks, roofing buildings and installing a central heating plant.

Every friend of Eureka should secure one of these beautiful souvenirs, which cannot fail to inspire pride in our institution. Every child of the church should be taught to love the principles that prompted the establishment of Eureka College; to honor its great service to humanity, and accept as an heritage the responsibility for its future development. A wave of enthusiastic interest should be kindled on this great occasion, and in this assembly of friends, Alumni and students, and from this awakened spirit of love and loyalty, the very best influences should radiate from center to circumference of our state. Like a pebble cast into the sea, the circle ever deepening and widening as it flows onward and outward in its course. Blessings an hundred-fold would return to this center of our best and truest life, that would enrich all departments of Christian activity. F. D. Power has said truly "Educated mind controls the world." Christian education is the need of our time. The Christian College evermore has its place, but it must be mightily re-enforced if it would hold its own. It is a day of great things in education. We are a great people—it is time to abandon the day of small

things along the line of supporting our institutions of learning."

The American Christian Education Society, organized in 1901 to benefit all our schools, is seeking to educate all our people to a higher appreciation of their duty in the better support of Christian education. But each state should be especially loyal to its own school or schools.

It has been said that "we have reached a crisis in our educational affairs. We occupy advanced ground in everything else. Is it not time we ceased to be behind in this most important work that lies at the very foundation of all true success?"

Not all of us have, as yet, realized that it is of vital importance that we should do more in the future than we have done in the past in order that our institution may continue to be a growing power for righteousness and truth.

It is for this cause I bring to you a message from this young and vigorous organization, asking you to unite with us and make it a more powerful factor in the great cause for which we plead.

It offers unsurpassed opportunities for the exercise of small benevolence. Not all can give the millions, but all can give their mites, and among us are thousands who need the quickening of this spirit.

It is to stir up the pure minds of the brethren we send our earnest and efficient field secretary to tell those who are not interested of the reasons why they should give of their means, their efforts, their prayers, to strengthen our school.

It is for this cause we ask for the observance of Educational day among the churches, and appeal to the preachers to plead with as great persistency for the establishment of this fundamental work as they do for Home and Foreign and all other missionary enterprises.

Although the true estimate of Christian education seems to be winning its way into more universal favor, in spite of the slowness of the people to respond to the needs of our institution, it has not yet received the encouragement it deserves from the churches of our great state, and for the accomplishment of this great purpose, our ministers must be the standard-bearers, girding themselves anew for the going forward to larger tasks, and worthier achievements. They should endeavor to impress upon the minds of their congregations the fact that the ministry of our college is woven into the best and truest fabric of church life and activity, and from the great benefits received thereby, every Disciple should feel a debtor and morally bound to help advance its interests.

The farmer casts into the ground the finest ears of his grain, expecting a superior seed harvest. So our institution to achieve its highest ideals and accomplish its sublime mission must have larger financial support and increased patronage of the brotherhood.

One of the strongest illustrations of the power a people may exert in the world through being in earnest in educating their young people in the truth, as they see it, may be culled from the history of the Jewish people. The Roman general Titus ravaged Jerusalem

(Continued on page 691.)

(*Address delivered by Mrs. S. J. Crawford, president I. C. E. A., at Eureka semi-centennial celebration.)



Miss Alice Ropp Memorial Room.



Mission Tabernacle.



Burgess Memorial Hall.



Heating Plant Erected 1904.



Lidas Wood, the Girls' Home.

Sunday Afternoon

PRAYER

Lord, teach me to seek thee, and show thyself to me as I seek, for I cannot seek thee unless thou teach me, nor find thee unless thou show thyself. May I seek thee in longing for thee, and long for thee in seeking; may I find thee in loving thee, and love thee in finding. I confess, Lord, and I offer thee thanks, that thou hast created me in this thy image in order that I may remember thee and think on thee and love thee. But this image of thee is so worn by the pressure of my faults, and obscured by the fume of my sins, that it cannot accomplish its purpose unless thou renew and reshape it. I seek not to understand in order that I may believe, but I believe in order that I may understand. For this I believe, namely, that unless I believe I shall not understand.—Anselm.

LIFT THE LATCH

"I was visiting," said Arnot, "among my people in the wynds and closes of Edinburgh. I stood away back and looked up at the high houses to see whether Betty Gordon, an aged saint of God, was at home. I knew that she was at home by this sign: that her little flowerpots were out upon her window sill, that the blind was up. I knew Betty was in, for when she went away she carefully took in the flowerpots and pulled down the blinds.

"I knew that she was poor and needy, but she trusted God; and I was so glad that somebody had given me some money that morning to give to the poor. I put aside Betty's rent for a month in my pocket and went into the close, climbed up the winding stone stairs to Betty's door; I knocked. At first I knocked softly, but there was no answer. Then I pulled the bell, but there was no answer. Then I knocked louder, but there was no answer. At last I said, 'Betty forgot to pull down the blinds, and she has gone out, leaving her flowerpots there. What a pity!' Then I went down the stairs.

"The next morning I went back and knocked at the door. After a little waiting Betty came and opened it.

"'Oh,' she said, 'it is you Mr. Arnot? I am so glad to see you! Come in!' There were tears in her eyes, and a look of care.

"I said, 'Betty, woman, what are you crying for?' 'Oh,' she said, 'Mr. Arnot, I am so afraid, I am so afraid of the landlord. He came yesterday and I had na the rent, and I dinna open the door, and now I am afraid of his coming; for he is a hard man.' 'Betty, what time did he come yesterday?' 'He came between eleven and twelve o'clock,' she said. 'It was twenty-five minutes to twelve.'

"'Well,' I said, 'it was na the landlord; it was I, and I brought to you, Betty this money to pay your rent.'

"She looked at me, and said, 'Oh, was it you? Did you bring me that money to pay my rent, and I kept the door shut against you, and I would not let you in? And I heard you knocking, and I heard your ringing, and I said, That is the landlord; I wish he would go away. And it

was my ain meenister. It was my ain Lord who had sent ye as His messenger, and I would na let ye in.'"

That is just like some sinners. When Jesus is knocking at their hearts they treat him as if he were a hard landlord and will not let him in. Oh, let me beseech of you, receive the Saviour.—Exchange.

THE PASSING OF THE FAMILY ALTAR

Rev. William J. Lampton

Is the home life of to-day pervaded with the same Christian atmosphere as it once was; or has the commercial spirit of the twentieth century crowded out quite largely the church life in the home? We believe this is a serious question, and one which affects largely the spiritual tone of the church. We recall distinctly the home life of several years ago. All the children knew father's wishes, and knew, too, that he wanted them respected. Father wanted none of the children late at prayers, so all were down-stairs early in the morning ready for the family devotions. What a familiar picture! Father seated in his armchair, the well-thumbed Bible open. Close by sits mother and the children. Reverently and tenderly the Holy Scriptures are read, then all kneel, while the father, the priest in the home, invokes God's blessing on home and children. After prayers are offered, all are seated at the table, every head is bowed, while the father asks the blessing on the food. How happy and cheerful everybody seems! Then come the separations for the day, each one to his work. Evening repeats the scene. The hours of the evening are enlivened by music, playing simple games, bright, animated conversation, reading books and current literature. Then singing, prayers and good nights, and the day was spent. This was church life in the home.

But how different to-day! Home life to-day is almost wholly without God. In the city it has become practically a fashionable boarding house; an apparent disposition on the part of husband and wife to agree to board together. Husband's thoughts engrossed in business, lodges and clubs, while the wife is immersed in dresses, social functions and club life. The care of the children is handed over to a paid nurse-girl. The modern home is run somewhat after this fashion—Breakfast time: One by one the members of the household drop into the dining room, and seat themselves at the table. No family altar. No blessing at the table. No thought of God. It is rumored that it has become unpopular and unfashionable to have the blessing asked at the table in the up-to-date home. A writer says of a father: "I have no home any more; my children have turned it into a boarding house." Here apparently was a yearning on the part of the father for the return of that home life of which he had once had a taste.

We learn to-day that young men are drifting away from the church as never before. The non-Christian influence of home life may have something to do with it. A young man walled about with fam-

ily prayers from childhood will have a safeguard about him through which it will be difficult wholly to break. A thousand influences and sacred memories will hold him back when sorely tempted, and will carry his thought Godward. We have in this country to-day something like nineteen million Protestant church members, and, counting five persons to every home, some four million Christian homes. It is estimated that only one Christian home in eight has a family altar, and most of us will agree from observation that that estimate is sufficiently high. Place these Christian homes in a row, and we might pass through three million five hundred thousand homes before we would hear the sound of a father's voice at a family altar, and from these homes one hundred and fifty thousand young men, having reached twenty-one, go out annually, never having heard a parent's voice in prayer at a family altar.

But perhaps conditions are no worse than they used to be. We do not wish to pose as a pessimist; but we fear the commercial spirit of the city and the worldly atmosphere which predominates church life and chills our church altars have relegated real heartfelt piety and spiritual fervor to an inferior position.

The following beautiful scene was enacted in the Christian home of George C. Huff, of Rockaway, N. J. He has a family of eight children, all Christians, but the youngest, still a child. On a recent Sabbath evening the family gathered together for family prayers. The Bible was opened, and the father read the chapter which told about Absalom's defeat and death, and the tidings brought to King David, and the wall of grief of the broken-hearted father over the death of the wicked son. Then he knelt in prayer, and offered a touching, fervent prayer. As the result of that service held in that Christian home—for it was nothing short of that—a man, once a school teacher, was converted, and the next Sabbath presented himself at the altar of the church, and the writer received him into the church on probation. Is it not possible for this to be duplicated in every Christian church in our country? Instead of the passing of the family altar, may there be a return to the church life in the home! May the broken family altars be set up again! If this be done, we believe a different spiritual atmosphere will prevail in all our Christian homes, the chill will be removed from many a prayer meeting, and the altars of the church will soon feel the effect, and be baptized with the tears of penitents coming home to God.—The Christian Advocate.

What is a Baby?—The prince of wails, an inhabitant of Lapland; the morning caller, noonday crawler, midnight brawler; the only precious possession that never excites envy; a key that opens the heart of all classes, the rich and poor alike, in all countries; a stranger with unspeakable cheek, that enters the house without a stitch on its back, and is received with open arms by every one.—London Tit-Bits.

Lady—Did you ever feel as if you'd like work?

Tramp—Yes'm. I wouldn't mind being lineman for a wireless telegraph company.—Judge.

Home and Children

GOD WANTS THE BOYS

God wants the boys, the merry boys,
The noisy boys, the funny boys,
The thoughtless boys.
God wants the boys with all their joys—
That He as gold may make them pure,
And teach them trials to endure
His heroes brave He'd have them be
Fighting for truth and purity;
God wants the boys.

WHEN THEY QUARRELED

Alice and Bertha played in the same garden, because they were little sisters. They were always playing in the garden, and everybody who passed by would say, "Hello, Alice!" and "Hello, Bertha!" and the little sisters would run to the fence and say, "Good-morning! Good-morning!"

But one day a very sad thing happened. Alice and Bertha had a quarrel.

Alice wanted to play that her house was under the pink rose bush by the fountain. But Bertha wanted to play that her house was under the red rose bush by the fountain. So Alice said that she wouldn't play at all. And Bertha said neither would she. They each walked around the garden alone. It was sad.

They thought the sun did not seem bright, and they thought the flowers were not pretty, and they did not like the little fountain, and they were very miserable and did not know what to do.

So Alice walked back to see what Bertha was doing. And what do you suppose that was?

Why, Bertha was walking back to see what Alice was doing.

Just then a little bird flew down and took a bath in the fountain. He splashed and splashed and splashed. Alice clapped her hands and laughed. Then Bertha did, too.

Alice and Bertha looked at each other and kept right on laughing and laughing.

"You may have your house by the pink rose bush, Bertha," said Alice.

"Oh, no! You have yours there," said Bertha.

"I tell you what," Alice said, "we will have our house there together."

The dreadful quarrel was over at last, and the two little sisters were happy again.—June St. Nicholas.

BARKER'S EXPRESS

Boys and Girls.

Mrs. Barker's spectacles were pushed far up on her gray hair, and her forehead was drawn into the odd little pucker which it always wore when she tried to make up her grocery list and hold Sam's attention at the same time. Either would have been an engrossing occupation, for the purse which must be made to supply the groceries was limited, while Sam's attention was even less limited.

"Tea—lemme see, this is Thursday—well, 'bout half a pound of tea, I guess. Sugar—I s'pose we'll have to get half a dollar's worth anyhow. A hank of yarn—now wait, Sammy, till I git a bit of that gray yarn I want you to match."

Sam waited uneasily, shifting his weight from one bare foot to the other. There were a dozen things he would have chosen to do with this bright summer morning rather than drag his clumsy, home-made wagon—a soap box mounted on wheels—a mile and a half down the road to the country store.

"I wish I didn't have to go," he said complainingly.

"Well, you do have to," replied Mrs. Barker patiently, as she had done many times before. "As long as people keep on needin' things somebody'll have to keep on gettin' 'em, to the world's end, I s'pose. And if you'd just stop frettin' over what you want and what you don't want, Sammy, and make a business of doin' what's got to be done—"

The sample of yarn was already in Sam's possession. He dropped the carefully counted coins into his pocket, and did not wait for the conclusion of the remark that he had heard so often.

"Aunt Mary's always sain' that!" he muttered impatiently, as he trudged down the lane. "I hate travelin' off to that old store every time I think I've got a chance to do something else. Make a business of it! I'd like to know what kind of a business."

Then a sudden thought struck Sam so forcibly that he almost stopped in the road to consider it. "Whiz-er-zee!" he half-whistled, half-ejaculated. "Just s'pose now that I should!"

It was a bright head under the worn straw hat, and the idea which had taken possession of it speedily drove out all the plans for fishing and fun with which it had been occupied. His eyes sparkled and a smile grew and broadened on his face, partly at the thought of taking Aunt Mary so literally at her word, and partly at the prospect that his boyish fancy was painting. At the next house of the widely scattered settlement Sam turned his wagon up the path to the door. "Want to send to the store for any groceries, Mis' Bates?" he called.

A portly figure appeared in the doorway, and a hearty voice answered:

"Indeed I do, and I was just wonderin' how I'd get 'em. Going for your Aunt Mary, were you, and stopped to ask me too? That was real nice and accommodatin', Sam Barker."

"Yes'm, I hope it'll be an accommodation, but it's business," Sam explained promptly. "I'm goin' to make a business of it. Five cents for two or three packages, ten cents if you want consider'ble of a load. It's quite a piece to the store, and folks don't always want to go themselves."

"Indeed they don't, specially if it's bakin' day, like 'tis with me. I hadn't a soul to send, and I was just thinkin' I'd have to get ready. I'd ever so much rather pay you five or ten cents than to leave all the work I've got to do, and go rushing a mile through the hot sun. Here, wait a minute, and I'll tell you what I want."

So Sam carefully wrote out a list under the direction of Mrs. Bates, and departed. At the next house he repeated his visit and his statement, and so on

through the straggling neighborhood, with varying results, but on the whole much to his satisfaction. It was taking a longer time than an ordinary trip to the store, but Sam decided that under the circumstances an extra hour on the road was a matter of small consequence.

"Aunt Mary didn't say she was in a hurry. I'm sure she doesn't need the tea and sugar till supper time, and she knits only in the evening anyhow."

The storekeeper viewed the various orders with surprise, but with evident approval.

"Say, Sam, if you'd just keep on and drum up business this way, I might—"

He checked himself abruptly. It might not be wise to say anything about a commission, but he added a bag of raisins and nuts to Sam's home purchase by way of encouragement. It was a warm, tired, but secretly exultant boy who appeared before Mrs. Barker about eleven o'clock.

"I put the bundles on the kitchen table, Aunt Mary, and here's fifty cents for you to buy something with," he announced, dropping a handful of change into her lap.

"Why, Sammy! I never gave you all that too much, did I? What's gone down?"

"Nothin'," replied Sam gayly, "it's business that's gone up." And perched on the arm of an old rocker, his dusty bare feet swinging, Sam told of his morning's venture. He had not expected it to mean so much to Aunt Mary. Something in her face told him more plainly than he had ever known how many burdens she carried, and how it cheered her to have some other hand begin to lift a little.

"That's fine, Sammy, fine! I'll save the money to buy some stuff for your new shirts, and it'll be a big help."

"Oh, I'll earn a lot more," answered small Sam, with the lofty indifference of one to whom such a sum was a mere trifle. He wondered, though, why he had not thought of helping Aunt Mary before, or realized that the support of the family was a man's affair.

That afternoon there was a deal of pounding and hammering in the old barn, and the next morning there was a much larger box fastened to the old wheels, a box which bore in very red and uneven letters the words, "Barker's Express." That was the beginning of Sam's business life; the clumsy wagon and its enterprising young owner became an institution in that country community. It was years ago, and he is a busy, prosperous, respected man now, but if any one should ask him the road to success, he would be likely to answer with a twinkle in his eye:

"Oh, it's right along the line of the work you have to do. Never mind whether you like it or not, so long as it has to be done. Study its possibilities, and make a business of it."

Grandma—Now, Willie, what are they going to do with you when you grow up? What is your ambition?

Little Willie (putting down his "Deadwood Dick")—I'd like to have people tremble like aspen leaves at the very mention of my name.—Christian Register.

"Sometimes," said Uncle Eben, "what passes for a philosopher is simply a man dat kin stand bein' hurt without hollerin'."—Washington Star.

Christian Church, Eureka, Ill.

E. W. Dickinson

Some time in April, 1832, the following persons met at the home of John Oatman and organized what is now known as the Christian Church at Eureka, Illinois: John Oatman, Nancy Oatman, Daniel Travis, Rhoda Travis, Joshua Woosley, Mary Woosley, Samuel Arnold, Rebecca Arnold, Eliza Oatman, Joseph Oatman, Clement Oatman, Jesse Oatman, Hardin Oatman.

John Oatman was chosen elder and Daniel Travis and Joshua Woosley deacons.

In a short time the membership was more than doubled by other Disciples already in the community uniting with them. Converts were made also, and the members increased for several years. Then some disturbing influences arose that checked the growth for a while. Meanwhile Elder Oatman moved away and the church became somewhat disorganized.

During the years 1834, '35, '36 there came into the community with their families William Davenport, a minister, B. J. Radford, Sr., Ben. Major, Elijah Dickinson, E. B. Myers and A. M. Myers. These had all been active Christians before coming here and of course continued active in church work.

About 1836 a partial re-organization of the church was made, and Ben. Major elected elder. In 1837 Elijah Dickinson was called to the eldership and B. J. Radford, Sr., made one of the deacons.

At this time the community was but sparsely settled. The above-named with a few others were the pioneers who subdued the prairies and cleared the forests. In addition to their Christian principles they brought with willing hands, industrious habits and indomitable perseverance. While tending their farms during the week they did not neglect the assembling themselves on the Lord's days to remember their Savior and cheer one another in Christian work.

Their meetings were held sometimes in their humble homes, sometimes in the groves and sometimes on the threshing floors of their barns.

It was not until the summer of 1846 that the church felt ready to provide for itself a house of worship. Then the "Old Meeting House" was built—the first in the community—a frame one, facing the west, with two doors in front and a boxed-up black walnut pulpit between them. All the wood material of the house and furniture was made from trees felled in the primeval forest of what was then known as Walnut Grove.

The brick were made on the bank of Walnut Creek and the sand came from its bed, while the plastering was made of the limestone dug out of the hills a few miles southeast from Eureka.

This house served the purposes of the congregation until 1864, when a brick building 44 feet by 66 was erected on the corner of College street and Creeger avenue. Here the congregation met for thirty-seven years and in 1901 the present building—two stories high, was

erected on the site of its predecessor.

Twice has this congregation furnished the nucleus of other churches, the first being the organization of the Mount Zion Church, about three miles to the northwest of Eureka, and which after a successful existence celebrated its fiftieth anniversary on the 30th of this month. The second was that at Versailles, which, owing to the removal of its members and disturbing elements, has ceased to exist.

Among the forward and aggressive movements of this church, and largely

followed by Bro. Robison. This would bring them to the dinner hour, when the baskets were brought out and a sumptuous dinner spread out in the shade of the giant trees—enough for all. After the dinner all repaired to the creek, where the converts were baptized. Then they returned home to prepare for the same programme on the morrow.

The second meeting was held by the lamented Knowles Shaw, whose untimely death occurred not long after while he was zealously working for the salvation of souls. This meeting resulted in about 200 additions to the church.

The third was held by George F. Hall, when about 200 persons made the start for the better life. This church has ever been blessed with good preaching service—in the early times by John Oatman, William Davenport, H. D. Palmer, John T. Jones, and later by O. A. Burgess, C. L. Loos, B. W. Johnson, H. W. Everest and B. J. Radford. In the pastoral work the church has been served by A. S. Hayden, J. G. Waggoner, W. H. Connere, N. S. Haynes and the present pastor, Alva W. Taylor, all good men, and the church prospered under their care.



Christian Church, Eureka, Ill.

THE CHURCH OF THE GENEROUS HAND

ALVA W. TAYLOR

This church is not pretentious but it is full of good works. It practices that best of Christian graces—generosity. In fifty years it has given \$100,000 to Eureka College. About one-half of this was given by two brethren and the other in smaller and regular contributions. In the past two years more than \$3,000 has been given to education; no single gift was over \$100 and there were few of those. The generous hand is not one of a wealthy few—there are none more than comfortably able—but of the church. Each of the past two years has seen the budget about equally divided between things of the Kingdom at home and abroad, a total of \$5,500 annually. The purely missionary offerings, running to over \$1,000 each of these two last years, have been about equally divided between the home and foreign fields and no worthy call has been refused. The last offering for Anti-Saloon League work was \$150.

The new church is entirely paid for and is fully equipped with the exception of the pipe organ, which will be placed in the next few months. The main auditorium seats about 700 and is a model of simple beauty. The Sunday school room seats 400 and is provided with roller partitions for class rooms. There is a special equipment for the kindergarten class and the whole building is a busy scene during S. S. hour. There is also a good parsonage, with spacious grounds.

The latest triumph of the church is in becoming a Living Link. It was indeed a triumph when it was undertaken with the annual offering for education

due to its efforts, is the establishment of Eureka College, with all its far-reaching results.

Of the many excellent meetings held especially for the conversion of sinners, I hope I may be pardoned for mentioning the three most productive of numerical results.

The first was the sequel to the first state meeting held with this church in 1848. D. Pat Henderson and Alexander Proctor, who but a short time before had graduated from Bethany College, were the principal preachers, assisted by William Davenport and James Robison, two local preachers.

At this meeting of several weeks nearly one hundred persons became obedient to the faith. Considering the sparsely settled country and the work necessary to be done at that time, this meeting stands pre-eminent in the history of the church.

With the exception of a little school house, the meeting house stood alone in the woods, with single track roads winding among the trees leading up to it. The members were scattered for miles around. But each morning, with well filled baskets of dinner, they gathered for worship at 10 o'clock, when Bro. Henderson or Bro. Proctor would preach a sermon and give an invitation. Then Bro. Davenport would exhort sinners to repent and turn to the Lord, and he be

equal to more than two Living Links and by all considered as the first of duties. The plan is not only to support a missionary, but a new volunteer from the college. The next step will be to become a Life-Line to the Benevolent Association, and as the St. Louis Home is just receiving a family of five homeless ones as this is written, it will be easily done. In the three past years every offering for every missionary cause has been larger than the preceding one.

The present membership is nearly 900. About 150 of these are non-resident and the elders are beginning a campaign for the benefit of the churches where they reside, i. e., to get all worthy ones to accept letters and unite with their own home congregations. The morning audiences run generally from 400 to 500, and those of the evening from 200 to 300. The official board consists of eight elders and sixteen deacons and is efficiently organized in committees. Twelve deacons wait upon the congregation before the Lord's Table and individual cups are used. That impressive service is the heart of the morning worship and all pains are taken to give it perfect order and silence and spiritual communion. The same effort is put forth to surround the hallowed act of baptism with sacred propriety and remove from it all that is spectacular.

The Bible school is looked upon as the most important of the church's auxiliaries. The superintendent is a trained teacher and director of teachers. The school is fortunate in being able to select its teachers from the college students of the present or past. Thus they are trained minds and have habits of study that do not neglect that first requisite, preparation of the lesson. The Bible Union graded series are used in the grades and the adult classes elect their courses. The enrollment is about 300 and Horace Bushnell's famous declaration that the child should never know itself too be anything else than a Christian is the school's working principle.

A church of this size in a country town does not leave a large field for evangelistic effort. A religious census revealed the very gratifying fact that nearly 90 per cent of the population eligible were already members of some church. Very few of the students leave the school un-Christian. In the past three years 80 have been baptized, nearly one-half of them young men, and only two or three have proved recreant to their confession. About one-half of them have come directly from the body of the Sunday school and practically all of them were there instructed in the things that make for righteousness.

The C. E. numbers over 100 and is full of missionary interest. The Junior Band numbers about 50 and 14 of their number united with the church last year. The three circles of the C. W. B. M. number over 100 and the Educational Association (I. C. E. A.) above 200. The students support strong Y. M. and Y. W. C. associations, holding meetings each week. Plans are forming for the organization of a Christian Men's Association in the autumn, and a circle of ladies meet once each month to sew for the Benevolent Association, a Dorcas chapter in the making. The Ladies' Aid have their hands in all good work, and distribute several hundred dollars annually where it will

do the most good. Nothing is required of them for regular church expenses. The poor, the unchurched, the heathen, the many needs of the church, both small and great, are their charge by choice. They are chief among ministers and servants. Lastly, but among the first in efficiency is a Mission Bible school in the country, conducted by two model young Christian business men and their helpers.

The I. C. E. A. as a Means of Providing Current Funds*

L. H. COLEMAN

The splendid papers just presented by the three consecrated women have clearly set forth the motive and mission of this successful organization, which has not only demonstrated its worth, in the \$14,000 or \$15,000 it has turned into the treasury of the college during the seven years of its existence, but also in the thousands of people throughout the state it has been able to interest in the good work of the college, so I need now only call your attention to the fact, with great emphasis, that this organization is not only a means, but the most important organized means this college has ever had in providing funds for the work of educating our young people and giving the Christian Church of our state an educated ministry. This being true, I would feel it a solemn duty to urge you, one and all, to make every possible effort to increase the membership until it shall be large enough and strong enough to keep the college from having a constantly recurring annual deficit. Such colleges as this were never organized for the purpose of making money. They have been conceived in the spirit of helpfulness and truest benevolence and are absolutely dependent on the benevolence of our people in the states where organized—and this, our Eureka College, is dependent on the Disciples of Christ in this, our own state of Illinois for its constant support.

This organization, through its faithful solicitor, Bro. Waggoner, its 200 or more secretaries, scattered all over the state, together with its distribution of literature, is doing much to impress the Brotherhood of the state with the fact that Eureka College is an indispensable factor in the educating of our ministry and that what it has already done entitles it to the sympathy and earnest support of every Christian Church in the state. What this organization should now seek to do is not only to increase its membership until it reaches the 5,000 mark, but to have every church in making up its annual budget, make an appropriation for Eureka College, and see that this is done every year until a sufficient endowment is had to make the institution strong enough to stand alone, and vigorous enough to enlarge its work and further increase its usefulness. Anxious for your prosperity as an organization and knowing the inspiration that comes to us from the hope of reward, I have a friend who has promised to be one of ten, twenty or thirty to contribute \$100 each to your association when you shall have obtained 500 new members and added \$500 to your treasury. This new membership acquired, and ten, twenty or thirty \$100 friends found, would quickly put \$1,500, \$2,500 or \$3,500 into the college treasury, and greatly relieve its

(*Address delivered at Eureka semi-centennial celebration.)

This is a truthful record and this one word must be added. Everything succeeds but the mid-week prayer-meeting. The several prayer and social meetings conducted by the young people succeed and this one, especially, for all is attended chiefly by the younger element. Whether to be lamented or not, it is a fact to be observed that the prayers of the body of the church are never mingled. The pastor at least laments it.

faithful treasurer, who has been heavily taxed during the past year on account of the installation of a \$10,000 heating plant and improvements on Lida Woods dormitory, and whose heart and purse is now aching for money with which to make about \$2,000 worth of improvements. Let's all get to work with a mighty will and see what we can do for our college to make it more and more the pride of our Brotherhood and a greater blessing to all our churches.

THE ILLINOIS CHRISTIAN EDUCATIONAL ASSOCIATION.

(Continued from page 686.)

and left behind a million corpses and salt-sown ruins nearly two thousand years ago. He thought he had made an end of the hated nation, but before he sailed from Joppa, a Rabbi obtained permission to gather a few boys out of the desolation and teach them the law. It was a concession fatal to Roman supremacy. That school was the cause of the recovery of the amazing vitality and persistence of the Jewish people. It built law, national spirit, consciousness of being a peculiar people into mind. "Mind abides." The people who neglect this strongest arm of power, Education, will be most surely a "disappearing brotherhood."

May this Golden Jubilee be the beginning of more glorious progress, and may our beloved Illinois Christian Educational Association be one of the aids that will cause those who participate in the Centennial celebration to rejoice, that all the hopes for the future which we now cherish have been fulfilled. That we can have some part in the consummation of this hope, should be a dearly prized privilege and may this happy occasion be typical of the greater jubilee when the harvests of wealth sufficient to thoroughly equip and sustain will be gathered into this educational garner of our Lord.

"Ours is the seed time, God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim.
The harvest time is hid with Him."

GOOD SERMONS.

We are anxious to convince the advertisers that a religious journal is a good medium—not that only, but one of the best mediums for reaching the people; that dollar for dollar, their talk in our columns will bring more inquiries than in any other publication. This is a laudable ambition. It is always commendable to strive to give the best value for the money. Surely our subscribers cannot object to this. But we can not accomplish it without their help. Reader, will you not look over our advertisements at once, and send in at least one inquiry or order, mentioning The Christian Century?

Eureka Semi-Centennial

The Eureka Semi-Centennial was successful from every standpoint. It took a rare combination of men and measures, of women and work to crown the college year so nobly and complete the fifteenth anniversary so successfully. The chief factor in the large intellectual vision manifest and the earnest enthusiasm felt was the present presiding genius of the college, President Heironymus. This modest but manly man, untiring in his energy, always constructive in his thought and life, broad in his sympathy, loved by the students and esteemed by his associates, has had for his motto, "This one thing I do," in regard to the upbuilding of Eureka College. All of the presidents from Fisher and Allen to Hardin and Heironymus have wrought nobly, but all concede that the last named is just the man to erect the worthy superstructure upon the foundation laid in toil and tears.

However, others, although not so conspicuous, added much to the success of the semi-centennial. Prof. Silas Jones, one of the best Bible scholars in our brotherhood, and A. W. Taylor, pastor of the Eureka church, contributed much to the high ethical tone and religious enthusiasm of the occasion. The class of 1905 was unusually fine, both quality of personnel and attainments in scholarship. Probably no one living has done more to mould the student body of Eureka College, imparting high ideals and fundamental principles of character, than Professor B. J. Radford. He is conservative but tolerant, open-minded and constructive. He is warm-hearted, deeply religious and severely ethical.

The personnel and wide range of interests represented in the speakers who took part added much to the success of the occasion. All regretted the absence of J. H. Garrison and J. H. Hardin, but speakers representing nearly every vocation in life from the East, West, North and South, brought helpful and strong messages. Beginning with the commencement sermons Sunday morning by the writer the addresses and the interest in the occasion grew until they reached a grand climax in the messages of Prof. E. O. Lovett of Princeton College, N. J., and of Prof. Herbert L. Willett of the University of Chicago and Charles Clayton Morrison of Springfield, Ill. A most fitting close of such a successful and inspiring week was the poem by Prof. B. J. Radford. C. A. Y.

Elsewhere will be found reports, of the I. C. E. A. If space permitted we would gladly pay a tribute to the noble work of J. G. Waggoner, Mrs. J. C. Crawford and others. We shall long remember this most auspicious week. Its influence will be felt in the future upbuilding of the college, and the class of '05 have the honor and the responsibility of doing more than any previous class for the material, intellectual and spiritual of Eureka College.

The I. C. E. A. holds a unique place in this semi-centennial celebration. It emphasizes the fact that though this is the time for recounting past benefits, honoring the sources of our power, of giving credit for past achievements and relating old legends, it is also and more emphatically, the time for action.

"Before us sleeps the unborn hour
In darkness and beyond thy power;
Behind its unreturning line
The vanished hour no longer thine.
One hour alone is in thy hands,
The hour on which the future stands."

The I. C. E. A. affords a plan by which all may unite to give life abundantly now, and do it with ease. It comes before you this semi-centennial time, not an experiment, not a new idea, but an established force—a proven benefit.

"We are not one that weeps and saith
Alas!

Nor one that dreams of dim millenniums.

Our hand is set to this world's business,
And it must be accomplished; work manly."

No more encouraging fact can be instanced illustrating the present hopeful outlook for Eureka College than the raising the past year of \$10,000 from more than 2,000 different contributors. The most encouraging feature of these gifts is that they show a widely different interest. It proves that there is a desire among the Disciples of Illinois for an institution of higher learning, combined with Christian influences. It proves the people are awakening to the fact that such an institution is to them a precious heritage and possession in which they feel a pride and responsibility. When the Disciples throughout the State shall

express their interest and appreciation by becoming a member in the I. C. E. A., then the college halls shall be full to overflowing of students and worthy instructors, and the small contribution of the many will far outweigh in benefit the large gift of the rich. But the large giver only desires to know their gift will meet a want that their costly edifices will not have empty halls and these will be added too, generously. In this case the adage "To Him who hath shall be given" is doubly applicable.

The church of Christ needs the sense of a corporate life; the consciousness of a "esprit de corps." When the different departments of church work among the Disciples shall form one vast corporation in which are no limited or silent partners, but in which each has a joint interest, sharing reciprocally the profits and losses of our common corporate life, when "all men's good shall be each man's rule," then there need be no jealousy for the upbuilding of any department, but all grow in harmony. There should be no division of spoils after political methods, but a reciprocity of life. Each contribute to the other's growth; but most elemental of all is the preparation of workers to carry forward each department of church work.

So while we celebrate with "memories old and wishes new," may we not unite to honor the heart of our educational work, the I. C. E. A., as well as its head—the college?

Co-Operation*

LIZZIE WILLIAMS ROSS

Co-operation, workers together—there is inspiration in the words. When the leaders in any undertaking feel that they will have the loyal support of men and women who will hold up their hands even unto the going down of the sun, it nerves them to great endeavor. When this Educational Association was organized, it was a local society for a special need, but it has spread over our great state and become a power in the cause of Christian education. A work begun in prayer will end in power, even as Jotham, who became mighty because he prepared all his ways before the Lord.

The object of the fathers in the beginning, fifty years ago, was to clear the wilderness, to populate the solitary place, and to make the desert blossom as the rose. Few in number in that early day, they saw and felt the necessity of united action, co-operation in every line of work. Together they felled the forests and built houses. The promise of God to them was an eternal verity, as it ever is to those who trust and obey him. For the Lord thy God bringeth thee into a good land, a land of brooks and waters, of fountains and depths that spring out of valleys and hills, a land of wheat and barley, of vines and trees. A land wherein thou shalt eat bread without scarceness. Thou shalt not lack anything. When thou hast eaten and art full, then shalt thou bless the Lord thy God for the good land which he hath given thee. What was done to repel the ground, was done for the good of men, who are dearer to God than the ground and its fruits. The great scientist, Humboldt, says: "The earth, religion, property, books are but the scaffolding with which to build a man. Earth holds up no fruit to her Master but the

finished man." Next to the guiding hand of God and their implicit faith in Him, was their reliance upon each other as they struggled and endured in privations oft, and hardships. The elbow touch, that fusion of hearts that comes to those who love God and humanity, was a bond of strength to them as they looked into the future and planned for an institution of learning that should bless and gladden the world. The prophet says that where there is no vision, the people perish. These heroic souls had a vision—a veritable Joseph's dream, and the people did not perish. Hundreds of sons, as plants grown up in their youth, and daughters, polished after the similitude of a palace, have gone out from these walls, and are standing straight and tall in all the vocations of life—the glorious sheaves of that dream. This college is a vine of the Lord's own planting. The pioneers broke the soil and sowed the good seed. All down the years have been faithful ones to furrow and prune and water with tears. Every step of progress has been marked by toil and sacrifice. The silver and gold, lain upon the altar of so worthy a cause has been transmitted into the imperishable riches.

Year by year, scores of young people have gone out from these glad college days, stepping to the marching music of high resolve and earnest purpose. The precious seal of a glorious fruitage attests the favor of the Master of the vineyard. Those who have wrought look on and are glad. A few of that early day yet remain. To-day they are looking out of the western windows of life, nearing the undiscovered country. Who has not been strengthened by even the touch of the hem of their garments? The beauty of the Lord our God is upon them, and work of their hands, He has established.

(*Address delivered at Eureka semi-centennial.)

AT THE CHURCH

BIBLE STUDY UNION LESSONS

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NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

(Lesson for July 16, 1905.)

THE TRANSFIGURATION.

Mt. 17: 4-27, Mk. 9:2-50.

The Synoptic tradition records the fact that Jesus and His disciples lingered, after Peter's epoch-making declaration, in the vicinity of Caesarea Philippi. These were doubtless days of the eager discussion of the strange assertions which Jesus had made, assertions which they could not fully appreciate at the time. Perhaps He explained to them from the Scriptures the significance to the righteous of suffering. The thoughts of all were centered upon the defeat and disgrace which seemed to be implied by His words. In the mouth of any other one than their beloved Master the statement would have sounded absurd, but He was not given to trifling, and had spoken with deliberate care.

The trouble with the disciples was their fixed, inherited ideas concerning the Messiah. To associate Messiahship with sacrifice or shame was difficult. It needed such an event as the transfiguration to exhibit Jesus in a way which revealed and emphasized His glory. By it the astounded disciples were made to grasp both ideas and connect them with Jesus. The conceptions were still unrelated in their thinking but were available in the future.

For Jesus, too, the transfiguration must have had great significance. The Gospels show us how continually dependent He was on a prayerful communion with His heavenly Father for strength. It was the sense of divine approval that sustained His courage and kept clear His purpose. As at the baptism, so at the transfiguration, He received a fresh conviction of God's close presence and unwearying care, and an assurance that however bitter might be the experiences He had to face, the glory attained would be greater.

One day, probably toward evening, Jesus went away up into the mountain near at hand, taking with Him, as was His frequent custom, the three disciples who formed the inner circle of the Twelve. There are natural distinctions in every disciple circle which no leader can or need ignore. Peter, James and John were the most capable of ready sympathy and appreciation. There was apparently no jealousy among the disciples of this intimacy. They three knew Him better than the others and interpreted Him to them. It was a duty so sacred and important that it did not unduly uplift those who performed it nor anger those who were passed by.

The little company ascended an unnamed mountain. Christian tradition favors Tabor as the scene of the transfiguration, whereas current opinion inclines to Hermon. The narrative affords no clue which gives certainty, although Mk. 9:30, 33 points to Hermon. If the disciple-group remained near Caesarea Philippi the mountain was unquestionably Hermon. But the exact location is of slight importance. It is perhaps significant that few or none of the scenes of important events in the life of Jesus are accurately known.

The third Gospel states that the original purpose of Jesus was to seek seclusion for communion with God. This gives a natural explanation to the incident, wholly congruous with the character of Jesus. It

*This course presents a complete and connected view of Christ's life from His birth to His ascension. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

may be questioned whether the transfiguring was not incidental and as unexpected to Jesus as to the three witnesses, another opportune testimony to Him as well as to them, of the Father's watchfulness and love. When the Master went apart, as was His custom, to pray, the three tried, no doubt, to watch with Him. Luke tells us that they were struggling with sleepiness when suddenly there came a change which made them instantly wide awake and alert. As the Master prayed a heavenly light illumined His countenance and His whole personality was radiant with dazzling brightness, passing the power of words to describe. But He was not alone. On either side stood two men whom they knew to be Moses and Elijah. They were talking with Him regarding His approaching death. Soon they seemed to be about to depart and Peter, hardly knowing what he was saying, proposed that he make three tabernacles that they might remain. But a cloud seemed to overshadow them all, out of which came a voice which witnessed concerning Jesus, "This is my beloved Son; hear ye him." After the voice they looked around and saw no one but Jesus, who came to them in His natural form with a reassuring word.

Some interpreters regard this experience as purely subjective, although intensely real. The significance of it to the disciples and to Jesus was of course the same, whether it was objective or subjective. That it was seen by all three disciples sufficiently guaranteed its definiteness and meaning. If a vision it was a vision caused by God, not an accident. But the natural interpretation of the Gospel narratives implies that it was objectively real. It assured the disciples that the death of the Messiah which had so sorely troubled their minds was really in line with prophetic and national expectation. It also gave them a new assurance that Jesus was the Messiah He claimed to be—so at least early Christian thinking agreed—and reminded

them of their obligation to listen to His words.

It seems clear that the meaning of this experience was not grasped by the disciples at once. No wonder Jesus charged them to keep it locked within their breasts; until the course of events would make it intelligible. They were puzzled by the appearance of Elijah and wondered whether it was the fulfillment of Malachi's prediction, made so much of by the scribes. Jesus indeed affirmed that an Elijah had come, but unrecognized and opposed, one whose fate prefigured His own. They then perceived that He meant John the Baptist.

Returning the next day to the base of the mountain Jesus found His disciples confronted by a case of disease, which seems to have been epilepsy, with which they were unable to deal. The father's despairing plea touched the Master's heart. With a sigh which spoke volumes of weariness over the continued sluggishness of their spiritual life He drew on the father in kindly fashion to urge his love and pledge his faith and then cured the boy. Mark's elaborate description shows that the scene made a tremendous impression on some eyewitnesses. The disciples wondered why their power had been stayed. Jesus told them it was because they had not expected that the cure would be performed. Only a believing appeal to the power of God was adequate either in His case or in theirs.

There was great fitness in the message with which the beautiful vision was brought to a close. Those who are granted visions of spiritual realities, such as average men and women rarely gain, incur responsibilities correspondingly great. Theirs is an obligation to render intelligent and obedient leadership in the spirit of Christ's commands.

His commandments are to be executed obediently because He is the adequate and intelligible revealer of the will and purpose of God. Therefore His words have unquestionable authority and unending value.

THE PRAYER MEETING

By SILAS JONES

THE MESSAGE OF THE FLOWERS.

Topic July 16th., Matt. 6:28-34; James 1:9-11.

It is the old message of the flowers and of the Master: "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." Consider.

How They Grow.

This is the Master's first question and observation. He wished us to observe for ourselves—to think. You cannot teach the unobserving child or grown-up folk. Look—see—observe—consider—understand—know this is the way of all knowledge, attainment. It is hard to teach religious truths because too many of us use wrong methods, and because most people are simply unobserving, and do not think for themselves; many seemingly do not care to think. If this seem a bit harsh, look about you, or look inside!

It's the business of flowers to grow—and they just grow! It's the business of children and the boys and girls and other folks, especially disciples, Christians, to grow; but how? As the flower of the field; where we happen to be, or, being free to choose, find our place and grow, amid the weeds, if necessary, but grow we must—up! sunward! heavenward! In field or fence corner, or highway or byway, among the rocks, or by the rills, or along the rivers of waters, or by the great sea; on mountain or in valley, by the still waters, or where the tempests roar; even amid the desert sands flowers grow! Last summer, in the desert of New Mexico, with scarce a drop of water for a year, I counted more than twenty kinds of flowers or blooms in going less than a quarter of a mile. The cactus, growing in the desert sand, has one of the most marvelous and delicate of blossoms, rivaling the rose or the pansy—more delicate, indeed, than either. Dr. Thompson, in "The Land

and the Book," says: "The Huleh lily is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached and king never sat under, even in his utmost glory. And when I saw this incomparable flower, in all its loveliness, among the oak woods around the north base of Tabor and on the hills of Nazareth, where our Lord spent his youth, I felt that it was to this he referred."

Grow—Don't Worry.

This is the Master's secret of radiant, rejoicing, triumphant life. It is the message of the flowers, of the birds, of the blessed life. It is Nature's glorified way, in growing or in dying. It is the way of Grace, transforming and triumphant. Worry is waste. It is wicked. It robs honest toil of its peace, spoils the soul of its serenity, robs childhood of its pleasure, age of its recompense. Grow, don't worry; and remember He cares for His own! The Master has spoken, in words of persuasive intreaty, of quiet assurance, and with infinite love and tenderness, yet with a rebuke, softly uttered, as a mother crooning over her restless child: "Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you. O ye of little faith?"

Grow, don't worry, trust in His care, have a big faith! This is the message of the flowers as the Master has given it to all the ages. And the sages can add nothing to its wisdom or its simple truth and beauty.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

THE NATURAL AND THE SPIRITUAL MAN.

Topic, July 19. Cor. 2.

How are men to distinguish between the natural and the spiritual? The theologians have argued learnedly and philosophically for the purpose of making clear the distinction, but the common mortal does not receive a great amount of enlightenment from

their profound reasonings. He wonders, if Christ came to save common people, why a subject so vital is so difficult to understand. Leaving the theologians and turning to the Master, our practical difficulties disappear. The spiritual man has the mind of Christ, the natural man does not have the mind of Christ. The teachings of Christ concerning God, man, sin, and redemption are acceptable to the spiritual man. To the natural man they are strange doctrines. His life is not controlled by them. The spiritual man's ruling ambition is to think the thoughts of Christ and to do the will of Christ.

The Wisdom of the World.

The natural man prides himself on his worldly wisdom. He knows the weak spots in human nature. He knows what men will give for fame, riches and ease. He can use to advantage their pride, their baser passions, and their ignorance. He wins riches, he is elected to office, he has flatterers about him because he is acquainted with the darker side of human nature. He has a high appreciation of Satan's question, "Doth Job fear God for naught?" The righteous man is righteous because he makes money by his just treatment of others, not from any disinterested motive. To the natural man the sacrifices which men make for the welfare of others are merely an indication of a disordered brain. Nobody but a fool, he thinks, gives money for the building of a church, the endowment of a college, the preaching of the gospel in distant lands. He has no patience with the preacher who preaches the gospel for \$1,500 a year when he might be getting \$5,000 from an insurance company or a mining company.

AMONG THE MAGAZINES

The "World Today" is, as usual full of interesting and up-to-date discussions. Among the most interesting are an article entitled "What Is Death," by Prof. Albert P. Mathews, of the University of Chicago, in which he discusses the question of the possibility of surviving to many times the present limit of life; "The Woman's Side of Mormonism," giving personal narratives descriptive of the polygamous conditions in Utah; "Municipal Ownership and Graft," by Senator Francis W. Parker; "The Truth About Venezuela," a discussion of the Loomis-Bowen incident, by C. Arthur Williams; an interesting article on "War Balloons of To-day," illustrated, by W. G. Fitzgerald; "The Battle of Mukden," by Henry Harrison Lewis, war correspondent of the "Chicago Daily News;" "The Art of Von Menzel, the German Military Painter," by James William Pattison, of the Chicago Art Institute. The usual departments of book reviews, current news and editorial comments are given.

The Century for July contains an interesting illustrated article on the "Secession Movement in German Art," by Albert Kinross, with some well-selected reproductions from the art of Boecklin, Leibl, and Liebermann. "With Perry in Japan," is the title of a personal narrative by John S. Sewall. Beautifully illustrated is Richard Whiteing's fourth paper on "The Chateaux of Touraine." Melville E. Stone, the manager of the Associated Press, writes of the work of that organization. Fiction, science, politics and humor make up the remainder of the issue.

The Reader Magazine has an article on "American History," by Henry Cabot Lodge, and one on "Joseph Jefferson," by J. S. Metcalfe, dramatic editor of "Life." Charles E. Russell writes on the work of "Theodore Thomas as a Popularizer of Classical Music." Current chat regarding readers and writers forms an interesting illustrated section of the

The Wisdom of a Disciple.

While to the cultured Greek the preaching of the cross was foolishness and to the Jew it was a stumbling block, to the disciple it was the wisdom of God. When one becomes a disciple of Christ he can appreciate the strength of human nature. Humanity becomes something more than an aggregation of ignoble desires. There is in the heart of man a longing for righteousness and for fellowship with the true and good. The disciple of Christ understands this longing and he therefore makes his appeal to the best there is in man. He holds no office, he controls no votes, he lives in no palace because he has taken advantage of man's weakness. If he is in office, he is there in obedience to the call of those who believe in honest government. Whatever fame he enjoys has come as a tribute to him for the service he has gladly rendered to his fellow men. To him the great man is not he who commands the labor of thousands, it is he who serves well.

It is plain to the careful observer that the natural man does not live entirely outside the church. There are members of the church who reason about the kingdom of God in a way that does not indicate the presence of Christian motives in their hearts. They talk about the mistakes of their brethren in the spirit of the world. They make no sacrifices for the preaching of Christ. It is plain enough that the marvelous conversion which a man says he experienced is not to be accepted as sufficient proof that he is spiritual. He may have been baptized in the proper manner and still be a natural man. The only sufficient proof is a life lived in the spirit of Jesus.

magazine. "The Readers' Study," conducted by Prof. Will D. Howe, of Butler College, is devoted this month to Longfellow.

"An attempt to Translate Henry James," is the promising title of the leading article in the Bookman for July. Another section of Harry Thurston Peck's "Twenty Years a Republic" finds place. "Recent Views on Immortality" is the title of an interesting article by H. B. Alexander. Book reviews and criticisms complete the number.

The Atlantic Monthly for July opens with an article by Frank H. Dixon on "Publicity for Express Companies;" Chester Holcomb discusses "Some Results of the Eastern War." "Large Fortunes" is the title of a sketch by Thomas Wentworth Higginson. Numerous other sketches and studies have their place in this attractive number.

St. Nicholas has its usual list of charming child stories and studies. Especially interesting are those sketches of household and wildwood pets. The leading story is entitled "How Teddy Saw the King."

Ainslee's has its usual program of fiction. The first and longest story bears the title "The Gentleman of the Highways." "The Deluge," by David Graham Phillips, is continued in this issue. The book review section closes the issue.

Mr. John D. Rockefeller holds the place of honor in McClure's for July. Miss Ida M. Tarbell, who has been devoting a series of articles on the Standard Oil Company, furnishes in this number a personal sketch of its organizer and head. A charming series of portraits of the President's family makes a most attractive feature of the book. "Ohio, a Tale of Two Cities," by Lincoln Steffens, continues the story of municipal corruption under the Republican regime in

Cleveland and Cincinnati. "College Athlete" is the title of an illustrated article by Henry B. Needham, which discusses summer ball, gate-money evil, and the objections to football.

EARLY HISTORY OF EUREKA COLLEGE.

(Continued from page 685.)

learning controlled by our brethren in the state; and

Whereas, Said institution proposes to educate young men for the ministry "free of tuition fees," therefore

Resolved, That we commend to our brethren in Illinois this institution, and urge upon them to foster it by sending their sons and daughters, and donating to its library and apparatus, and raising such means as may enable the trustees to place it upon a sure and permanent basis, and be recognized as the institution for the brethren of this state.

At the annual meeting of the trustees, in June, 1853, it was resolved that the increase of students during the past season and the prospective further increase for the next, make it necessary to employ a stronger force of instruction. They, however, declined to take further action without conferring with the present board of instruction.

Professors Fisher and Neville recommended that provision be made for assistance in conducting the primary classes, and signified their preference for Miss Sarah Fisher and Miss Elmira J. Dickinson, two young ladies, students of the academy. These were accordingly employed.

To provide additional boarding accommodations, a canvass for means to erect a boarding house was inaugurated. This resulted favorably, enabling the trustees to erect and complete a commodious building during the spring and summer of 1854, arranged to accommodate about fifty students. It was placed under the management of the affable Christian gentleman, R. M. Clark, one of the trustees and an ardent friend of the academy. The house was opened for the reception of students September, 1854, and while presided over by Mr. Clark and his amiable wife was a pleasant home for the numerous occupants.

The academy continued to grow and thrive, and at the session of the State Legislature of '54-55 the trustees made application for a special college charter. This was granted with most liberal provisions on February 6, 1855, and the institution was incorporated under the name of Eureka College.

Space forbids us to give the history of the institution since its incorporation. The work of Eureka College speaks for itself. Scattered throughout every state in the Union and in many foreign countries are to be found thousands who have received their training in Eureka College, and who are to be found in all the walks of life. Statesmen, business men, preachers and professional men throughout the land are living witnesses of the great work of Eureka, and everywhere are to be found Christian homes presided over by women whose training was received within the walls of this college.

Jess—I'm in a quandary!
Bess—What?

Jess—Tom promises to stop gambling if I marry him, and Jack threatens to begin if I don't.—New Yorker.

The Quiet King*

Caroline Atwater Mason,

Author of
"A Wind Flower,"
"A Minister of the World," etc.

BOOK III.

The Life of Men.

When Lazarus left his charnel-cave,
And home to Mary's house return'd,
Was this demanded—if he yearn'd
To hear her weeping by his grave?

"Where wert thou, brother, those four
days?"

There lives no record of reply,
Which telling what it is to die
Had surely added praise to praise.

From every house the neighbors met,
The streets were fill'd with joyful
sound,
Some gladness even crown'd
The purple brows of Olivet.

Behold a man raised up by Christ!
The rest remaineth unreveal'd;
He told it not; or something seal'd
The lips of that Evangelist.

Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits;
And he that brought him back is there.

Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

—Tennyson.

CHAPTER I.

I am the root and the offspring of David, the bright, the morning star.—Revelation.

It was October, and the third day of the feast of Tabernacles.

The city of Jerusalem was transformed into a leafy wilderness, for on the housetops, in the courts, even in the outer court of the temple, and on many of the chief streets, bowers or tents had been fashioned of green branches, wherein for seven days the people dwelt, in memorial of the time when their fathers has been pilgrims in a strange land and sojourners in tabernacles.

The multitude of sacrifices throughout this week was well-nigh innumerable; the great altar of burnt-offering in the temple was decked with willow garlands, and twenty-one times each day did the silver trumpets sound a pealing blast; and at night the lamps of the temple flooded the city with radiance; for this was the great autumn festival, the harvest feast, the most joyous and unconstrained of the Jewish year.

It was morning, and the early sacrifice with its impressive oblation of water from the pool of Siloam, was just at an end. The chanted psalms of the priestly choir had died away, and the worshipers were surging in cheerful throngs through the gates and courts of the temple. Near the gate Nicanor, stood a little group of men talking eagerly but in low voices.

"Thinkest thou that he will come up unto the feast, good friend? Thou seemest to have some closer knowledge of the man than have we."

It was a young ruler who spoke, and the man to whom he addressed the ques-

tion was Adriel, who despite the coarseness of his garb seemed to be the center of interest, both from the boldness of his speech and the peculiarly winning power of his face and manner. The councillor Nicodemus, grown old and gray, stood with him.

"I cannot say," Adriel returned answer. "His brethren are here from Galilee and they say that he cometh not unto the feast. Howbeit they may not know certainly, for they are not in his inner counsels; they comprehend him not."

"What sayest thou of him," continued the young ruler, "since thou seemest better to comprehend him? Is he a good man, or, as many say, a mere deceiver of the people?"

"Wouldst thou know indeed what I say of him?" asked Adriel, flashing a glance of searching inquiry into the other's face.

"Have a care, my Adriel; speak more softly! It is not safe to say all that we may think at all times," said Nicodemus, and he made as if he would constrain him to silence with eye and hand.

Adriel looked into the face of his fatherly friend with a smile in which reverence mingled strangely with surprise.

"I will seek to speak more gently, my father," he replied; "but I must speak, since this worthy man hath asked me."

Others had joined the group now, attracted by the eager tones of Adriel; and at a short distance apart, but plainly interested in what was said, there stood, leaning upon a staff, a bent and withered old man with yellow, sunken face, prominent teeth, and restless, crafty eyes. This man, arrayed in spotless linen of the finest texture, and wearing the distinguishing cup-shaped headgear, was no other than Annas, who still divided the honors and spoils of the high priesthood with his son-in-law Caiaphas.

Nicodemus watched the aged priest uneasily, but Adriel gave no heed to him, as he declared in a lower tone but with strong emphasis:

"I say of Jesus of Nazareth that he is the Messiah, the Holy One of God."

"How sayest thou so, since it is written of Messiah that he shall come of the house and lineage of David? This man is but a Nazarene carpenter's son," replied the ruler.

"Thou sayest truly, but none the less his family are of the line of David; he is of the blood royal after the flesh, my friend, as well as a prince of God in spirit."

Something of incredulity mingled with a livelier interest, was expressed in the ruler's countenance.

"Very well; so be it. The same can be said of many a man of humble rank to-day; there is more than one prince in peasant's garments among us," and he glanced significantly at Adriel. "But even then the thing falls to the ground. It is foretold of him who shall redeem Israel, that he shall be born in Bethlehem, the city of David, and this man is a Galilean, as all men know, born in Nazareth."

"Thou art mistaken, friend," Adriel made reply steadily. "The Nazarene, as men call him, was born as it hath been written of him, in David's city, even in Bethlehem Judah."

The old high priest had drawn gradually nearer, and now stood behind Adriel, sidewise, with his head bent in his direction. Nicodemus pulled his younger friend by the mantle, and sought to lead him away; but Adriel stood his ground, ignoring the presence of Annas, if indeed he was aware of it.

As Adriel made the last statement the young ruler stared at him in undisguised amazement.

"How can this be?" he asked.

"Tell him, my father," said Adriel, touching the shoulder of Nicodemus; "thou knowest of these things as we younger men cannot. Thou wast here in Jerusalem when his birth was made known."

Thus called upon Nicodemus did not hesitate, although silence would better have suited him.

"It was thirty years back," he began, "in the last year, if I mistake not, of Herod's reign, that certain strangers from the far East came hither, guided, so they said, by some newly discovered star, asking where he was born that should be king of the Jews. All the city was stirred concerning the matter, and the king himself had the men brought before him. The priests and scribes declared that the Messiah should be born in Bethlehem, and thither went the strangers still guided by the star, and there they found, by the sign given them a babe, the son of a young wife named Mary, who had come from Nazareth with her husband, Joseph, on account of the tax which took place under Cyrenius, and she being great with child, had been delivered in the inn."

"And dost thou mean that Jesus the Nazarene is that same child?" asked the young ruler, greatly surprised.

"I cannot say, I cannot say," Nicodemus answered hurriedly. "It may be so, but I know not." Aside he said to Adriel, "It were better for his own sake that we say no more. Seest thou not who standeth near thee?"

At this moment all were startled by a harsh but trembling voice from behind Adriel, which called:

"It is false, it is all false! Ye are all befooled. I said in the beginning that the man was an impostor, and it is proven now, mark ye; it is proven."

It was Annas who spoke, turning fully toward the others and looking out at them under his shaggy eyebrows with a triumphant leer. They all looked at him in silence, respecting his great age and his exalted place.

"Listen to me," he said, with a significant gesture of his skinny forefinger. "That child, whom the strangers from the East sought and found, perished with all the other infants born in that year, by the will of Herod. Not one was saved, not one. The Nazarene pretender hath missed his reckoning; some of us remember more than he thinketh."

(To be continued.)

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

Bernard P. Smith changes his address from 29 Reynolds st., Rochester, N. Y., to 58 Dunn st., Atlanta, Ga.

J. E. Denton, Vacaville, Cal., officiated at the marriage of W. S. Arthur and Miss Nora Ethel Van Curen, on June 29th.

Under the efficient ministry of E. E. Moorman, the Danville, Ind., Church is rapidly gaining in influence and power.

J. B. Smith closed his work with the Bethany Church, West Virginia, June 18. He has not yet decided upon his future field of labor.

Persons who desire to visit the Holy Land will hear something to their advantage if they will write to B. B. Tyler, Denver, Colorado.

Gayle Spencer, Lexington, Ky., has gone to Baltimore, Md., to enter upon his duties for the summer as minister of the Calhoun-street Mission.

H. G. Wilkinson, returned missionary from Bayamon, Porto Rico, has accepted the pastorate of the church at Havelock, Neb., and will take up the work at once.

E. M. Todd, who has recently returned from England, has accepted an invitation to supply for the South Side Church, Kansas City, Mo. His address is 2909 Holmes st.

A. M. Harvout has started a congregation at Evanston, Ohio, a thriving suburb, and has erected a plain tabernacle, which was dedicated June 18. Brother Durfee is following with a meeting.

W. P. Dorsey of Huntington, W. Va., after a very successful two years' work as pastor at that place, declines the call for the third year, and will be free to engage in meetings after July 1.

An all-day meeting, with basket dinner, will be enjoyed by the Wabash (Ind.) congregation on the third Sunday in July, and plans perfected to arrange for the erection of a fine church building.

President E. C. McDougle, of the George Robertson Christian College, Henderson, Tenn., is now in an interesting revival meeting at Fulton, Ky., where he had a great ingathering just one year ago.

"Our new church building by New Year's day" is the watchword of the church at Marion, O., where O. D. Maple ministers. To realize this the church has sounded the slogan, "\$500 per month for 3 months."

H. A. Wingard, formerly pastor of Central, Marion, Ind., has accepted a call from the congregation at Alexandria and is now on the field. Mr. Owen of North Carolina has taken up the Central work at Marion.

The Tabernacle Church at Marion, Ind., under the leadership of W. S. Buchanan, is launched upon a special campaign, holding nightly three tent meetings at strategic points in the city, with Evangelists Legg, Elam and Fife, assisted by capable singers.

The Summitville work prospers. Its minister, C. E. Underwood, has been invited to deliver a course of six lectures on Church History at Makinkuckee Park. He contemplates holding a tent meeting at Fairmount soon, and hopes to establish a new congregation there.

V. W. Blair of La Fontaine, Ind., has presented his resignation, to take effect in September. He, with H. O. Pritchard, of Shelbyville, who has secured a leave of absence for eight months, will enter

Yale for special work in the Divinity School.

The readers of the Century will be delighted to learn that Carey E. Morgan, pastor at Paris, Kentucky, who has been at the Good Samaritan Hospital in Lexington for several weeks, has been able to attend services at the Central Church, Lexington, recently. We extend a sincere hope that his recovery will be speedy and permanent.

Homer B. Clemmons, one of our young and enterprising Christian business men, gave us a pleasant call while in the city. Besides his newspaper work on the Red Cloud Nation, Mr. Clemmons finds time to be active both in Sunday school and C. E. work. He has the best wishes of the Christian Century. He is spending a brief vacation in Chicago.

S. S. Lappin, of Atlanta, Ill., has accepted a call to the church at Stanford, Ill. Mr. Lappin has served the church at Atlanta faithfully and efficiently for four years. He is a capable and earnest preacher and will be given up with reluctance by the congregation at Atlanta. He begins his work at Stanford about the 15th of September.

Word is just received of the death of W. A. Morgan, July 7th, at the home of Mrs. D. A. Wickizer, Bloomfield, Ia. The funeral was held in the University Place church, Des Moines, Saturday, July 8th. W. A. Morgan is the father of F. M. Morgan of Chicago, and Leslie T. Morgan of Lindenwood, England. A suitable notice of the funeral services will appear later.

A unique baptismal service was held at Lake Macatawa recently. It was the first baptismal service held by our people at this beautiful summer resort. Evangelist J. A. Bennett did the baptizing in the presence of about 3,000 people. Among these were T. P. Haley, J. H. Garrison, A. B. Jones, and H. S. Earle, who united their voices in singing one of the familiar hymns of the "Olden Time."

Thomas A. Boyer, pastor of the First Christian Church at Oakland, Cal., passed through Chicago last week on a visit to his former home at Brocton, Ill. Brother Boyer speaks enthusiastically of the convention during the summer. He states that arrangements are all complete for making it one of the greatest conventions ever held. Immediately following the convention Charles Reign Scoville begins a series of evangelistic meetings at the First Church, Oakland.

The new sixty-five-page catalogue of Christian College, Columbia, Mo., has come to our desk. It is of unique design and contains many beautiful illustrations; among others those of the Christian Church, Columbia, and of the new Bible College building. This school stands the equal of any school for young women in the West. Its wise and efficient management is bringing it into higher favor every year. Those desiring the new catalogue containing the announcements for 1905-1906 should address the president, Mrs. W. T. Moore.

E. T. Hays spoke to the G. A. R. in Milford, Ill., on Sunday, May 28th, and in Hoopeston on May 30th, and at night on his experiences as a spy during the war of the rebellion. He spoke in Hoopeston three nights on the begin-

ning of Christianity. Good audiences greeted him at each of these addresses. L. I. Mercer is doing a great work in Hoopeston.

Mr. Hays also gave the class address at a commencement in Sharpesville, Ohio, on the night of June 15.

Any preacher, Sunday School teacher, C. E. or C. W. B. M. worker who wants to go to California may go at our expense for a little work. **ROUND TRIP FROM CHICAGO, \$62.50.** Write for particulars. The Christian Century Company.

Stephen J. Corey.



Those who are personally acquainted with Stephen J. Corey, or have heard him in his addresses during the last year will feel that the Foreign Missionary Society as well as the entire church is to be congratulated in the choice of "Our New Secretary." Mr. Corey was born in Missouri in 1873, graduated from the Nebraska State University in 1898, and completed the course in the Baptist Theological Seminary, Rochester, N. Y., 1901. He served the new church in Rochester while a student, and after his graduation until he was elected secretary of the New York Christian Missionary Society, in 1903, which position he has filled with great efficiency and to the satisfaction of the churches. He was married to Miss Webster, of Rochester, in 1901. For a long time the Foreign office has felt the need of more help in carrying forward its ever increasing work. The society needs this increase of force that it may arouse our Brotherhood, more than one-half of which is asleep so far as missionary activity is concerned. Stephen J. Corey has a consuming zeal for missions. He has the power to stir the people to activity. He is scholarly, a clear and forceful writer, a strong and popular speaker, genial and pleasant, a hard worker, and his characteristic good judgment and poise make him especially fitted for his new duties. We congratulate the brotherhood upon their good fortune in securing his services.

A Delicious Drink

HORSFORD'S ACID PHOSPHATE

A teaspoonful added to a glass of cold water invigorates, Strengthens and Refreshes.

FROM THE FIELD

TELEGRAMS.

Dallas, Tex., July 10, 1905.—We are in a Tabernacle Meeting with the East Dallas Church. Eighteen added yesterday; twenty-eight last Sunday. Nearly 1,000 men at the Y. M. C. A. Sunday afternoon. Nine accepted Christ. We have reached over 1,300 for Christ and his church in the first six months of 1905.

Charles Reign Scoville.

CHICAGO

There have been four confessions at Irving Park recently.

Claire L. Walte, pastor, Douglas Park, is taking his vacation this month. W. F. Rothenberger, of the University of Chicago, preached at Douglas Park Sunday.

W. H. Trainum, of the U. of C., preached at South Chicago Sunday.

Will F. Shaw, of Charleston, Ill., who was to have preached at the North Side Sunday was called to Charleston Saturday on account of sickness, and R. W. Liller, of Corning, Iowa, who happened to be in Chicago, was secured to preach.

SIRE TO SON.

Boy Can Sometimes Learn From His Father.

When you catch them young enough you can usually make your sons profit by your own experience.

Afterwards, it's different. A lady tells how her son was made to profit by what his father had learned:

"My husband was always fond of coffee, and after his business took him frequently into a German community he drank it more, with the result that his kidneys became affected, and he suffered greatly with pains and despondency, till, as he says, 'coffee nearly killed me!' So he stopped using it, and began to drink Postum Coffee. It cured him; and in a very short time his kidneys resumed their normal functions, his pains were allayed, and the despondency which had nearly driven him crazy ceased to trouble him.

"My little boy, a year old, had suffered ever since he was weaned, from stomach and bowel troubles. He could not properly digest the milk he drank. It passed out of his bowels in hard lumps, sometimes large and again like small pellets, frequently producing diarrhoea, and then we would have to call in the doctor. But the trouble returned, again and again.

"We used to give him a taste of Postum Coffee occasionally, and as I saw that he relished it and realized how much good it had done his father, I began to put a little in his bottle of milk. The effect was so salutary that I gradually increased the quantity till at last I used only enough milk to give it color. He thrived wonderfully on it. He is over two years old now, and his digestion is all right. Postum has made him uncommonly large and strong and healthy. I give him a bottle full four times a day." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

Hugh Morrison of the U. of C. preached at Monroe St. Sunday. His visit was greatly enjoyed by his many friends in this church.

Hugh Morrison, Sr., recently from Lawton, Okla., who has been visiting his son at the university the past week, leaves Chicago this week for his work in New Zealand.

The work at the Metropolitan Church is moving along very satisfactorily. The interest is keeping up remarkably well for the summer time. There were two additions to the church July 9, one upon confession of faith, and one by letter. There have been six additions during the month.

A. W. Fortune.

ILLINOIS.

Hillsboro, July 3.—Sixty-three here to date. We continue.—Lawrence and Edward Wright.

F. M. Toppin, 457 Warren avenue, instructor on violin, called at the Century office with his cousin, S. S. Lappin, of Charleston, Ill.

Quincy, July 8, 1905.—Caleb Edwards dropped dead on the street here last Thursday morning. He was 74 years of age. For sixteen years he preached for the church at Payson, Ill., but of recent years he had lived in Albion, Ill. He was a good faithful preacher and much loved by those who knew him. The call came sudden, but he was ready to go.—Walter M. Jordan.

INDIANA.

Hammond, July 3.—Brother John Van Orman, of Angola, preached for us Sunday. One addition by letter and one by confession. Three by letter and three by confessions the Sunday previous. In all thirty-seven confessions and ten by letter since January not previously reported. We are working and praying for means to pay for our beautiful corner recently bought and to build a badly-needed church building thereon.—C. J. Sharp.

Evangelist J. A. Bennett reports 34 additions in a one week's meeting which he has just closed at Kentland, and \$100 raised for home missions.

Evanston—Five accessions at regular service.—Wm. A. Ward.

Vincennes—On the 2d Lord's Day in June I baptized one at Oblong, Ind. On Wednesday following the 3d Lord's Day in June I baptized five ladies at the Allison Prairie church.—P. C. Cauble.

North Eaton, July 7.—Our work moves along encouragingly. One confession since last report. Aug. 6 is Membership Day, on which day Bro. Frank Field of Geneva will begin our meeting.—Robt. B. Chapman.

IOWA.

Evangelist Irwin T. LeBaron begins a grove meeting at Eldon, Ia., July 9, at which place he can be addressed for terms and date. Besides doing the preaching he also conducts the music with voice and cornet.

KENTUCKY.

Owensboro, July 1.—Closed meeting at Princeton, Ky., last night. Fifty-seven additions, fifty-four baptisms—fifteen the last night. Audiences unusually large

and interest intense. LeRoy St. John, Terre Haute, Ind., in charge of the music. He is a fine leader and soloist. H. B. Smith is their efficient minister.—R. H. Crossfield.

Princeton, July 1.—The Crossfield-St. John revival closed last night, with fifty-eight added—fifty-five confessions. Great opposition. Great indifference to overcome. All were delighted with the preaching of Brother Crossfield and singing of Brother St. John. The church will have them again.—Harvey Boker Smith.

MINNESOTA.

Lewisville, July 1.—Twenty-five confessions in twelve days at Willow Creek (Amboy), J. C. Harris preaching, Mrs. Bessie Ziesinger singing. Children's Day offering, \$15.—Claris Yeuell.

MISSOURI.

Chillicothe.—James N. Crutcher, pastor and Clarence Wagner, singer, will hold another meeting in Chillicothe, Mo., beginning in October. Their last meeting resulted in 102 additions to the church.

OREGON.

Salem, June 14.—One hundred and ten confessions in our meeting to date. We are having a greater meeting than the church expected. Nearly all the converts are grown people. The rainy season is over and we are having fine weather. S. M. Martin, evangelist; D. Errett, pastor; Charles E. McVay, singing evangelist.

OKLAHOMA.

Granville Snell began work at Abilene, Texas the first of July. His last pastorate was at Shawnee, O. T.

Newkirk, July 8, 1905.—One accession last Sunday at morning service. We have reorganized our Endeavor with Miss Flora B. Clifford, president, and Flossie Freend, secretary; Hon. C. C. Duval, cor. sec. The first Lord's day in June I delivered the I. O. O. F. memorial sermon to a large and appreciative audience. The Christian spirit is at work in this field. F. D. Wharton.

PENNSYLVANIA.

Lone Pine, July 3.—Have been here over four Lord's days assisting J. J. White in a meeting here. It has been a good meeting. Ten were added; nine by baptism and one by statement.—F. A. Bright, evangelist.

TEXAS.

Graham, June 23.—Our meeting starts off here in good shape. A. C. Parker is the minister, and is loved by all. We count ourselves fortunate in having this opportunity of working with him and this noble band. Our large tent is about filled at night.—J. L. Haddock.

The Martin family closed a good meeting in Griffin, Ga., with nearly twenty additions. The church is to begin the erection of a new \$5,000 building at once. Richard S. Martin, evangelist, and family are now holding a meeting in San Angelo, Texas.

C. R. L. Vawter, Indianapolis, Ind., can be had for a meeting at once on the free-will offering plan.

CORRESPONDENCE

Ho for San Francisco.

Will each brother or sister in Missouri intending to attend the national convention at San Francisco send me name and address, and do it now? This is very important to you. Let me have immediate reply, please.

T. A. Abbott, Cor. Secy.
331 Century Bldg., Kansas City, Mo.

INDIANA NEWS.

The church at Tipton has \$23,000 pledged toward a new house of worship.

After a ministry of eighteen months C. W. Harvey has resigned at the Englewood church, Indianapolis.

Evangelist Headrick and Chorister Tapp recently closed a meeting at New Ross, Ind., with six additions by letter and four by primary obedience. They are now in a great tent meeting at Advance, with more than fifty additions.

A. L. Crim has resigned at Ladoga, Ind., to take effect September 1.

D. F. Harris has changed from Arcadia to Montpelier, Ind. W. H. Newlin. Jamestown, Ind.

Augusta, Kans., June 30th, 1905.

We are enlarging and improving our church building at a cost of \$2,200. We begin a summer meeting in a temporary tabernacle in the city park July 9th. M. E. Harlan of Brooklyn, New York, is to do the preaching and V. E. Ridenour of Topeka, Kansas, will lead us in song. The writer has held Bible institutes in the following places this quarter. Beaumont, Arkansas City, Douglas, Leon, Haverhall and Cherokee, Okla. We are encouraged and believe the Lord to be wonderfully blessing our labors.

G. J. Chapman.

Good News From the Home Office.

The gain in receipts from churches for the month of June is \$3,759.64. We rejoice in such a splendid report.

Doubtless there are many churches that have not taken the offering, but which will hold patriotic services on July 2nd, and send an offering for this great cause of Home Missions.

Send all remittances to

Benj. L. Smith, Cor. Sec.,
Y. M. C. A. Building, Cincinnati, Ohio.

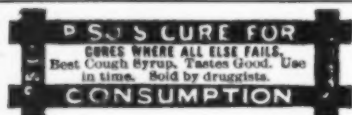
A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and cost almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many poor people like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars 'round home in a few days. I will mail sample of fruit and full directions to any of your readers for (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

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T. R. BUTCHART, Treas. of Church, Red Oak, Iowa.



WASHINGTON, D. C.

Andrew Wilson.

July 1st, 1905.

The work is progressing satisfactorily in the churches in the District of Columbia.

Claude C. Jones, pastor of the Thirty-fourth street Church reports a membership of eighty. This church was established with a membership of fourteen January 1, 1904. A neat frame church building was erected at a cost of about \$1,200. Brother Jones was called as pastor. The building has been fully paid for and the present building is inadequate to accommodate the people. A new church is a necessity and will be erected in the near future.

Fifteenth street Church was erected through the efforts of the Christian Endeavors of our churches. The building was dedicated January 22; Geo. W. Muckley preached the sermon. J. E. Stuart of Harriman, Tenn., accepted a call to the pastorate. Sixty-two are now on the membership roll. Excellent work is being done and the prospect is that a strong church will be the result. Mr. Stuart and others organized a Sunday school at Capital Heights, a suburb. Thirty-eight were present last Lord's day. Three lots have been offered us conditionally by the owners of the subdivision.

Three weeks ago a church was organized at Tuxedo, just across the District line in Maryland. Most of the members are from Ninth street Church who have homes in the vicinity.

The Whitney avenue Church is building the "Kimmel Memorial Hall." This improvement will add greatly to the material equipment of this church. Walter F. Smith, the pastor, is untiring in his efforts for his people.

The H street Church appears to be prosperous under the leadership of J. Murray Taylor. A new building is greatly needed and it is planning to build in a year or two. A fund is being collected for that purpose.

Ninth street Church now numbers more than eleven hundred members.

Brethren Power, Bagby and Stuart expect to spend a portion of their vacation at Bethany Beach.

Revival meetings have been in progress at Vienna, Virginia. Bro. Jones did the preaching.

OHIO C. E. UNION CONVENTION.

A. E. Meek.

The 20th annual convention of the Ohio C. E. Union was held at Dayton June 27-30. About 1,000 people were in attendance from different parts of the state. Ohio now leads the world in C. E. work.

The C. E. work is pre-eminently a young people's work; it is their great opportunity to arouse the church universal on the great questions of Christian unity, temperance and missions. These three phases of Christian work were very marked in this meeting. You would have believed that every person was "Christian only."

The spirit of unity was very strong, and speaks loudly for an undivided Church of Christ. The missionary spirit is moving the young people of Ohio as never before. A large number of C. E. societies are supporting their own missionaries,

both at home and abroad. A prominent feature of the convention was the rallies of the different churches represented.

S. H. Bartlett, cor. sec. O. C. M. S., presided at the rallies held by the Church of Christ. Another commendable feature was the strong temperance spirit of these young people, especially at this time, as the whole Christian population of Ohio is up in arms to defeat the present Republican Governor, Myron T. Herrick, for taking his stand with the Brewers' Association. The liquor element calls him the "idol of the liberal heart." The temperance people of Ohio look upon him as the hireling of the State Liquor League.

The services of the convention were enriched by special addresses by Dr. John Robertson of Scotland and Dr. E. F. Hallenbeck of Binghamton, N. Y. A stirring address was given Wednesday night at the Main st. Lutheran Church by Eva M. Shontz of Chicago on "Governors Folk and Hanley for Such a Time as This." This address was doubly appreciated by the convention in view of the present war against the saloon and political corruption in our own State, in the Republican party.

The Dayton people spared no pains to make the convention a success. The delegates can certainly say that Dayton's hospitality cannot be superseded by any other town in the State. Tiffin gets the convention next year.

The Christian Endeavor Society adopted the following resolutions.

1. We most heartily approve the action of our Legislature in passing the Brannock bill, and we believe the bill should have been allowed to stand as passed.

2. We deeply deplore that condition of things which allowed our Chief Executive of State to attempt to depreciate and undo the efficiency of the Brannock bill

WANTED TO SLEEP

Curious That a Tired Preacher Should Have Such a Desire.

A minister speaks of the curious effect of Grape-Nuts food on him and how it has relieved him.

"You will doubtless understand how the suffering with indigestion with which I used to be troubled made my work an almost unendurable burden, and why it was that after my Sabbath duties had been performed, sleep was a stranger to my pillow till nearly daylight.

"I had to be very careful as to what I ate, and even with all my care I experienced poignant physical distress after meals, and my food never satisfied me.

"Six months have elapsed since I began to use Grape-Nuts food, and the benefits I have derived from it are very definite. I no longer suffer from indigestion, and I began to improve from the time Grape-Nuts appeared on our table. I find that by eating a dish of it after my Sabbath work is done (and I always do so now) my nerves are quieted and rest and refreshing sleep are ensured me. I feel that I could not possibly do without Grape-Nuts food, now that I know its value. It is invariably on our table—we feel that we need it to complete the meal—and our children will eat Grape-Nuts when they cannot be persuaded to touch anything else." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the famous little book, "The Road to Wellville," in each pkg.

Shaving

Use Glenn's Sulphur Soap before and after shaving and the face will not break out.

Glenn's Sulphur Soap makes the skin smooth and is the finest toilet, bath, shampoo and shaving soap on the market.

Be sure and get the genuine

Glenn's Sulphur Soap

See a cake at drug stores or mailed for 30c. by The Chas. N. Crittenton Co., 115 Fulton Street, New York.

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The Official Route to the International Conventions of the Christian Church.

\$62.50 from Chicago to California and return, with correspondingly low rates from other points. Special excursion trains running on special arranged schedules for the use of delegates and their friends have been arranged for from Chicago and points East, through to the Coast without change, via the Chicago, Union Pacific & Northwestern Railway. A program has been arranged, including stopovers at Denver, Colorado Springs, Salt Lake City and other points, where the party will be entertained by local organizations. Write for full particulars, itineraries, etc., to W. B. Kniskern, P. T. M., C. & N. W. Ry., Chicago.

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113 Adams St., Room 296, CHICAGO

by a threatened use of the veto power. We believe that this was done in the interest of the liquor traffic.

3. We deplore that our Chief Executive has seen fit to stand for that which is the enemy of all good government, our homes, our schools and morality. In thus doing he has thrown down the gauge of battle to temperance voters of Ohio. We accept it, and hereby pledge ourselves to be governed by this condition of things at the coming election.

NEBRASKA SECRETARY'S LETTER.

V. E. Shirley supplied at Minden on the 26th of June, and reported the church in a most hopeful condition. They are expecting their new preacher before very long, Samuel Gregg.

Isaac Clark has closed his work with the church at Beaver Crossing. He has purchased a little farm there and will make it his home. He supplies at Bluevale once a month, and could go out to other places near by for the other three Lord's days in the month. Address him at Beaver Crossing.

The work at Geneva prospers under the hand of E. M. Johnson. A young men's Bible class and a weekly prayer meeting has been organized. There were 8 additions during the quarter just ended, 3 by baptism. This is a mission of the State Board. August 19th they will begin a meeting, with R. F. Whiston and Mrs. Whiston leading. They look for a large in-gathering.

One added at Bartley by letter, where J. E. Wilson preaches half time. The three Protestant churches at Indianola have united for Sunday evening services during July and August.

Practically all the protestant churches of York are holding union services in the evening during the summer.

The secretary will supply at York during July. The church is just collecting pledges taken a few weeks ago to extinguish about \$200 of its floating indebtedness. This will clear the church of all save a debt on the house.

DeForest Austin spent a week at Blair, where he has been supplying. Raise a salary for a preacher and it is probable that Grant Hamm will take the work. Bro. Austin is open for engagements for meetings during the coming year. Address Bethany.

The end of the financial year has come again, for state missions. There is one mail to hear from as this letter is being written. If nothing comes therein, we will close the year with a deficit below \$50. There has been commendable effort on the part of some of our churches and individuals to help at this juncture, but others have shown a lamentable indifference. Some promises have been broken that should have been kept. Doubtless this small shortage will be covered and more, too, in the month of July, but we really should not have to count upon it, as we have some expenses going on at the same time. The new year has begun. An appeal for assistance from a deserving church has come with the very first days of the year. It serves to remind us, if we have forgotten, that the work of the Lord can never stop. We only pause long enough to take stock and then go on again. We had hoped that the churches would leave not a single cent of unpaid bills behind us for the beginning of the new year, to be a source of distress. But the Board can only do as the brethren determine. Only one de-



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offers to young women a three years' course of training in nursing. The work is both practical and theoretical and includes a course in Dietetics. There is also an opportunity for contagious work. A monthly cash allowance is given the third year. For further information address **MISS GLENN, 192 East Superior Street, Chicago, Ill.**

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Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

Weak churches in the vicinity of Chicago in need of a minister can secure the services of E. B. Richey on Sundays. Address him, Chicago, Ill., General Delivery.

partment of the work fell behind its last year's record, the Bible schools. That only in a very small amount. Any one of a dozen schools could have put this department ahead. The increase in apportionment receipts is very gratifying aside from that one thing. We received \$50 less from the general board and nothing from the C. W. B. M. during the year. This made our outside help \$250 less than the year previous. To make this up and cover the shortage reported last year of nearly \$200, besides keeping our work going with almost no deficit, is a worthy accomplishment. The Lord has been good to us, and we rejoice and go forward.

There have been 20 additions at the regular services at Falls City since the new preacher, J. Cronenberger, came on the field. The work is prospering. He is working to send a good delegation to the state convention.

E. L. Kechley preached at Virginia on the 2nd.

N. F. Horn has been called to supply at Eddyville every two weeks. Begins his work on the 9th.

De Forest Austin will hold a meeting at Virginia this fall.

The Ministerial Institute begins at Cotner University, July 17th, and continues two weeks. The lecturers are Clinton Lockhart, W. P. Aylsworth and H. T. Sutton. This promises to be one of the most interesting sessions the institute has held. They have always been good, and this year it will be better. The churches would be consulting their best interests to send their preachers to this session. It is so arranged that the Lord's day services need not be abandoned at home, unless the distance to travel would be excessive. The preacher can hardly afford to miss this work, as it not only freshens him in his thinking, but gives him the benefit of the personal touch with many of the brightest of our preachers in the state.

The state convention begins August 1st, lasting till the 6th. One fare plus 50c will be charged on the railroads for the round trip. Where one and one-third fare would be less, that rate will prevail. The programs and information matters will be mailed soon, and it is time to get ready to come. It will be a great convention. Work on the new tabernacle

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Next Session opens Sept. 11, 1905. **Lexington, Ky.**

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Session 1905-6 begins Tuesday, September 12th.

Address the President, ROBERT E. HIERONYMUS, Eureka, Illinois

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PURPOSES — } To give thorough intellectual training.
 } To develop individual integrity of character.
 } To set forth the teachings of Christ to the world.

Address, J. HOPWOOD, PRESIDENT, LYNCHBURG, VIRGINIA

Texas Christian University.

The educational institution of the Disciples of Christ for the great southwest located at Waco, the central city of Texas and the Athens of the south. Value of school property \$200,000.00. Enrollment last session, 470. Number of teachers employed in the various schools, 25. The University embraces the following schools and colleges: I. Add-Ram College of Arts and Sciences. II. College of the Bible. III. Normal College. IV. College of Business. V. College of music. VI. School of Oratory. VII. School of Art. VIII. Preparatory School.

Strong courses in Biblical languages, English, Modern languages, mathematics, sciences, history and the classics. The equipment consists of a good library which is being enlarged every year; four laboratories, chemical, physical, biological and psychological; a good supply of maps, globes, charts; an ample number of recitation rooms. The musical department is equipped with 21 pianos, two of them being concert grand and one a parlor grand. A new pipe organ has recently been installed. We have on our music faculty persons that have enjoyed the best European training. Our teachers have all of them specialized for their work by post graduate courses. Our Art teacher was trained in one of the best German schools.

Expenses exceedingly moderate considering the advantages offered. Send for catalog to

E. V. ZOLLARS, President,
North Waco, Texas.

has already begun, and the dining hall will be going up very soon. The camp grounds will be a busy place from now on. You will want to hear some of the great men who will address the convention. The variety of themes and interest is sufficient to keep one busy and fully awake. The camp life is delightful. Transportation by way of the State Farm this year.

W. A. Baldwin.

The Campaign for Two Thousand Contributing Churches for Church Extension.

On June 1st the Church Extension Board began a campaign for a list of two thousand churches that would promise to take the annual offering, this list to be reported as a part of the annual report of the board at the San Francisco convention.

On July 5th 499 churches had promised to take the offering. This is only one-fourth of what we hope to get. By the list it will be seen that Ohio leads all the other States with 53 promised churches. Illinois holds second place, and Indiana third.

It is hoped that our preachers will secure these promises early, because the time is so short. Be sure to put a one-cent stamp on the mailing card ordering supplies.

States.	Promises to take offering.
Alabama	8
Arkansas	4
Arizona	
California	20
Colorado	6
Connecticut	1
District of Columbia	1
Florida	1
Georgia	7
Idaho	1
Indian Territory	3
Illinois	52
Indiana	43
Iowa	13
Kansas	29
Kentucky	22
Louisiana	5
Maine	
Maryland	1
Massachusetts	2
Michigan	13
Minnesota	9
Mississippi	1
Missouri	37
Manitoba	1
Montana	2
Nebraska	14
New Jersey	1
New Mexico	1
New York	13
North Carolina	1
North Dakota	2
Ohio	53
Oklahoma	7
Oregon	7
Pennsylvania	10
South Carolina	1
South Dakota	3
Tennessee	5
Texas	24
Utah	
Virginia	5
Vermont	
Washington	10
West Virginia	6
Wisconsin	3
Wyoming	

Send all promises to G. W. Muckley, Cor. Sec., 600 Water Works bldg., Kansas City, Mo.

PENTWATER VIA PERE MARQUETTE

"Pere Marquette for Pentwater?" I inquired. "Pere Marquette for Pentwater." The reply came from the courteous conductor, whose neat attire and general air made you feel you were in the presence of a gentleman. I boarded the handsome train of five coaches at Englewood. Our first stop was Michigan City. At Pentwater we were met at the train by Mr. and Mrs. J. H. Garrison, who piloted us through a shaded glen to the Oceana Club house. Early next morning we rambled through Garrison Park, and after enjoying a good breakfast returned to Chicago, accompanied by Mr. and Mrs. Garrison as far as Holland, Mich.

This was our first trip to a most delightful summer resort which in a few years is destined to be far more famous among the Disciples of Christ than Macatawa Park. The Pere Marquette service is excellent. The cars clean and the crew courteous. Mr. Sullivan, the genial conductor who kindly answered my inquiries, left us at Holland, where we had to change cars for Muskegon and Pentwater. The Pere Marquette passes through all the principal East Coast resorts in Michigan and is the only train from Muskegon to Pentwater.

Garrison Park.

Garrison Park is a delightful body of wooded land fronting on Lake Michigan,



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In answering advertisements we ask our readers to please mention the Christian Century.

Christian Church Convention California

The Christian Church will hold its International Convention at San Francisco, Cal., August 17 to 24



The Santa Fe is the best way there

It's the shortest line to Southern California and a direct route to San Francisco—the time is fast—the weather is cool in summer—the track is oil-sprinkled and practically dustless—the mountain scenery is magnificent—one management all the way insures satisfactory service, start to finish—and Harvey serves the meals, the best in the West.

Tickets on Sale August 6 to 14, good to return in 90 days, from Middle-West states—on sale a day earlier in the East.

Round-trip Ticket rate via direct routes, \$62.50 from Chicago, \$57.50 from St. Louis, \$50 from Kansas City, with stop-overs in Colorado and West.

Regular Service

The Santa Fe runs four trains to California. The California Limited is fastest and most luxurious—equipped with compartment, observation and drawing-room Pullmans, buffet-smoker and dining car. The California Fast Mail is almost as swift; the other two are called the Los Angeles and San Francisco Expresses; all three carry standard and tourist Pullmans and chair cars.

Special Excursion

Christian Century Special (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Muckley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost \$6.50 extra for railroad ticket, \$1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and Riverside side-rides through California orange groves.

Not room here to give full particulars. Won't you write to me for all the facts?

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The Christian Century

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some cottages besides the clean and
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Hoffman and her gentlemanly son, Mr.
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Crittenden of Kansas City, Messrs. John
L. Brandt and J. H. Garrison of St. Louis
and the writer will be glad to furnish
those seeking summer homes information
regarding Garrison Park at Pentwater,
Mich. C. A. Young.

"Other things being equal" we should
take our business patronage to them who
are "of the household of faith." On that
self-evident principle, should we not pat-
ronize the advertisers in the church pa-
per, who are at least friends of "the
household?"

The receipts of this paper from adver-
tising are not as large as we hope soon
to see them, but every dollar goes to the
immediate and direct benefit of our read-

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mentioning the Christian Century?

SEMI-CENTENNIAL OF EUREKA COL- LEGE.

June 16, 1905.

B. J. Radford,

O, Alma Mater, hail to thee!

Thou workest in a virgin field

Which fairer harvests yet shall yield,

Some riping for eternity.

And some for the time that is yet to be;

For man, the lord of the earth, is
young.

His grandest songs are yet unsung.

His noblest crowns he yet must win.

His deepest problems yet must solve,

His hardest fight—with self and sin—

Must be waged and won as years re-
volve.

Thou comest in the world's glad spring.

What tools of husbandry dost bring?

Dost bring the iron plow of war,

This human fallow ground to break?

Hast swords for sickles, and rack and
stake

For threshing machines, the grain to
mar

And scatter the seeds of tares afar?

Would'st hope to nourish aught of
good

With a sprinkling pot of human blood?

No, these were tools of a barbarous age,

That counted plunder for husbandry,

And crushed in savage senseless rage

All fruit that would ripe for eternity.

Bring better tools to your chosen field.

For better fruit it yet must yield.

Would'st guard thy field from thieving
thongs

With scarecrows used 'gainst former
hosts—

The fluttering rags of man-made
ghosts?

Would'st drive out devils of hoary
wrongs

By beating the old-time brazen gongs

Of impious curse and cruel threat?

Such blasphemies are trusted yet

By doctors both of law and grace,

But what have they done in all the
years

For Adam's upward-struggling race

But to keep it in bondage to its fears?

Go, fence thy field with truth and right,

And gird thyself with virtue's might.

On the boundless plain of eternity

Would'st thou set the bound of human
hope

By the sweep of a puny telescope,

And limit faith in things to be

To things which eyes of flesh can see?

Dost look for rarest human fruits

From shriveled, sapless classic roots.

Or count it highest truth to know

What fossils sleep in rocky graves,

How organisms bud and grow;

How swell and sweep the ocean's
waves?

Would'st weave man's proudest diadems

Of postulates and theorems?

Can crucible and Bunsen lamp

Smelt virtue's gold from human clay,

And purge its dross of sin away,

To fit it for the royal stamp

Of God's own image? Can death-damp

Be swept from anguished brow by
aught

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The scenery along the entire route is en-
trancing, surpassing in variety, beauty and
grandeur anything to be seen east of the Rocky
Mountains. The 160 miles beside the beautiful
Ohio, on whose surface steamers and odd craft
are sighted every few minutes, are succeeded
by miles of graceful curves along the banks of
the Big Kanawha, and then come to the canons
of the New River with their awful wildness
and grandeur; the gentle Greenbrier with its
pastoral loveliness; the heart of the Alleghen-
ies with its matchless beauty of Scenery; the
famous Springs Resorts; the renowned Shenan-
doah Valley; the towering Blue Ridge; the
wonderful panorama of the Piedmont Valley;
the famous battlefields of the late war; and the
surf of the Atlantic at Old Point, or the beauty
and interest of Washington—just as one's de-
stination may be.

Stop-over will be allowed at Covington, Va.,
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portions of all round-trip tickets. When ready
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will exchange tickets which have expired.

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arriving at New York next afternoon about 2
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IN THE

FAMOUS FRUIT BELT

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In a section of country well supplied with railroads, towns, schools and churches, where the climate is ideal, people cordial and refined, and where improved land is worth from \$50 to \$100 an acre and yields crops worth from \$100 to \$500 an acre per annum.

A Golden Opportunity for Worthy People

The United Development Company of Dallas, Texas, after two years of careful research and investigation, assisted by Government Experts, has secured a tract of 25,000 acres of the choicest of the famous fruit and truck lands of East Texas, and is establishing thereon a Christian Colony. A limited amount of the tract will be placed under FREE HOMESTEAD CONTRACTS. The Company clears the land ready for cultivation and builds a house for the homesteader and puts him in possession, requiring residence and cultivation of the land for a certain time under certain conditions, after which the land and all the improvements will be deeded to the homesteader FREE OF CHARGE. This is the greatest opportunity ever offered to people desiring to secure homes and become independent, and ambitious, enterprising people will not be slow to take advantage of it.

Conditions Attractive and Satisfactory

The climate is ideal, the prevailing Gulf breeze tempering the atmosphere in both summer and winter. The rainfall is ample, being from 45 to 50 inches per annum. Good water is obtained from wells from 20 to 40 feet deep. The soil is recognized as the finest in the United States for fruit and truck growing. The fruit lands of California are worth as high as \$1,000 an acre and the fruit lands of East Texas have many important advantages over California.

East Texas a Wonderful Country

East Texas is the wonder of the twentieth century, which is demonstrated by the following table of earnings per acre per annum:

Peaches	\$100 to \$500	Plums	\$100 to \$300
Tomatoes	100 to 400	Onions	200 to 700
Cantaloupes	100 to 400	Potatoes	100 to 200
Watermelons	100 to 300	Cabbage	200 to 400
Strawberries	200 to 600	Blackberries	200 to 300
Dewberries	200 to 400	Grapes	200 to 400

Other crops grown in commercial quantities and at correspondingly large profits are: Turnips, Radishes, Cauliflower, Asparagus, Beets, and all garden truck; Figs, Pears, Persimmons, Apples and various other kinds of fruit; English Walnuts, Hickory Nuts, Peanuts, Pecans, Alfalfa, Oats, Cotton, Corn and other farm crops.

Average temperature for the year 1903: Jan. 48, Feb. 45, Mar. 57, Apr. 64, May 71, June 74, July 85, Aug. 83, Sep. 75, Oct. 61, Nov. 53, Dec. 46.

Mean temperature for the year 1904 at Dallas, Texas. Jan. 42.4, Feb. 49.5, Mar. 60.2, Apr. 62.9, May 70.6, June 78.2, July 82, Aug. 82.1, Sep. 79, Oct. 68.3, Nov. 55.6, Dec. 46.6.

An Ideal Community Assured

The colony will be made up of carefully selected people. No one will be admitted who cannot show satisfactory evidence as to his good character and standing. This insures a community of the best class of people and an ideal place in which to live. Those interested should apply at once for free booklet giving full information. The Free Homesteads will all be taken in a very short time and those wishing them should act at once. First acceptable applicants have first choice. It costs you nothing to make a thorough investigation. A home and a fortune is within your reach. Seize the opportunity today.

For full information address

UNITED DEVELOPMENT COMPANY
ANGUS MCKINNON, Gen'l Mng'r. Dallas, Texas

Which boasted science ever taught?
 Can stethoscope reveal the source
 Of sorrow in the human breast;
 Or Roentgen rays the blighting course
 Of evil thought make manifest?
 Can they assuage remorse's pain
 Or cleanse from guilt's polluting stain?

These are but tools of carpentry
 With which the builders may repair
 These earthly houses, strangely fair,
 That they fit tenements may be
 For heirs of immortality;
 Not dwellings merely, but the fanes
 Where mystery divinest reigns.
 Then why bestow all care and toil
 Upon the temple's outward frame?
 Why bring the shewbread and the oil,
 Neglecting the Shekinah flame—
 The presence—glory of the Guest
 Who sits within the Holiest?

This is the purpose God hath wrought
 Into His universal plan
 Concerning time, and earth and man;
 For this all lessons must be taught,
 And, failing this all else is naught:
 'Tis education's final goal—
 The culture of the human soul,
 By priestly ministry within
 This tabernacle's holy place,
 To cleanse it from the stain of sin,
 And fit it with all needed grace.
 For sacred intercourse with Him
 Who dwells between the cherubim.

O, Alma Mater, hail to thee!
 Behold how broad and fair thy field.
 What richer harvests it shall yield,
 Some riping in eternity,
 And some in the time that is yet to be,
 When the heir of the world comes to
 his own,
 And sits upon the royal throne
 Of earth's dominion, by God's grace,
 And found in likeness unto Him,
 Shall know and see Him, face to face,
 Who dwells between the cherubim:
 And share the glory of the Guest
 Who sits within the Holiest.

By this interpret all the part
 Which thou must bear in training
 youth:
 Some gleams of transcendental truth,
 Some breath of more than mortal art,
 Must clear the brain and cleanse the
 heart:
 Some glory of supernal grace
 Must dwell upon thy children's face,
 In testimony that the light
 Of Christian culture, as it beams
 Upon this academic height,
 Is something more than fading
 gleams—
 A living light, to guide and bless
 Mankind throughout time's wilderness.

HIS VIEWS.

President Hadley, of Yale, was traveling in Yellowstone Park, when he chanced upon a young man whom, from his appearance, he judged to be a student. "This is a wonderful scene, isn't it?" said the professor. The stranger smiled, nodded to his questioner and turned, without speaking, to look at the view. "Do you think," asked President Hadley, now confirmed in his idea that he was talking to a student, "that this chasm was caused by some great upheaval of nature or is it the result of erosion or glacial action? What are your views—" "My views," said the stranger quickly, opening a bag he carried containing photographs, "are only \$2 a dozen and are cheap at the price. Let me show you some samples."

Fifty-fifth
Year

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BETHANY COLLEGE.

Bethany College has just closed one of the most successful years in her long and honorable history. From every standpoint the institution has made substantial progress. The attendance for the session was the largest in the sixty-four years of Bethany's history. The income from endowment and other sources was also larger than ever before. The reports made to the board of trustees, at their annual meeting, showed that not only had all current bills of the session been paid, but that some troublesome floating indebtedness had been cleared away. The faculty is to be strengthened for the coming session by the addition of two new professorships. W. B. Taylor, of Ionia, Mich., vice president and dean of the Bible department, and Phillip Johnson takes the chair of Greek exegesis and philosophy. These two men bring with them unusual equipment for their work and the friends of Bethany feel that this marks a new era in work of ministerial preparation in Bethany. During the past session \$25,000 has been secured for our permanent endowment fund. In addition to this, Mr. Carnegie has offered to give \$20,000 for the construction of a library building on condition that the friends of the college add \$20,000 more to the permanent endowment fund. Such progress has been made in this to insure Mr. Carnegie that the college will meet the condition, and he has placed the \$20,000 at our disposal. The work of constructing the library building will be begun as soon as suitable plans are agreed upon. During the past session a modern and well-equipped gymnasium was completed. The college now has two large halls of forty rooms each. One of these Halls is devoted to the young women and the other to young men. Mrs. Susan B. Cochran, of Dawson, Pa., has just given another \$5,000 to our endowment fund. This makes \$25,000 given to this fund by this generous woman. In consideration of this gift, the board of trustees unanimously voted to name the chair of philosophy the Susan B. Cochran Chair of Philosophy. Many friends of the college are making bequests in their wills in favor of Bethany. Within the past three years, to our certain knowledge, eleven different wills have been made in favor of Bethany. This evidences the growing confidence of the Brotherhood in the future of Bethany College. Brother and Sister John C. Israel, of Egypt, O., have given \$1,100 to establish a scholarship in honor of their son, Albert G. Israel, who died before completing his course in the college. This scholarship

is to be used in preparing worthy young men to preach the Gospel.

The friends of Bethany feel that not only is the outlook for the institution full of promise, but that the present conditions are most gratifying. It is confidently believed that the next session will show an increase in attendance, and that Bethany has now entered upon an era of largely increased usefulness.

T. E. CRAMBLET.

MARY A. LIVERMORE.

By A. L. Ward.

With the death of Mrs. Livermore America loses one of its foremost women. One would scarcely hesitate to call her one of the greatest women the world has ever known. In her latter days she became known for her devotion to the cause of women's suffrage. This by no means comprehends all her work; she was a prolific writer and a lecturer on a wide range of subjects. In the older days her devotion to the Union soldiers gave her a place among the patriots of the country. But this public service did not take up all her life. She was a wife and mother, and for many years had charge of her home. In this brief account only a few things can be written of her.

May Ashton Rice Livermore was born in Boston, Mass., Dec. 19, 1820. She was of Welsh and English ancestry—Welsh on her father's side, English on her mother's. Her father, Timothy Rice, served in the U. S. navy during the war of 1812. Her mother was the daughter of Captain Nathaniel Ashton, who came to this country from London. Mary, their daughter, was educated in the Female Seminary, Charlestown, Mass., and, on her graduation from that institution, became a teacher in the same. After two years as a teacher here she took charge of a family school in southern Virginia. Here it was that she came in touch with slavery, which intensified her Abolition tendencies. Her next venture in teaching was in her own school in Duxbury, Mass. This school she conducted for three years, closing it in 1845 to become the wife of Rev. Daniel Livermore, a Universalist minister at Fall River, Mass.

In 1857 she and her husband removed to Chicago, Ill., where they became joint editors of a religious paper of the Universalist denomination. For this paper Mrs. Livermore wrote a great amount, and at the same time continued her contributions to Eastern papers and magazines. In 1844 she published "The Children's Army"; in 1848 she wrote two

prize stories, "Thirty Years Too Late" and "A Mental Transformation"; in 1863, "Pen Pictures"; in 1883, "What Shall we do with our Daughters?" in 1888, "My Story of the War." These by no means include all that came from her prolific mind. It is to be hoped that her great lectures will be brought together, and edited by some one who knew her well enough to perform this service for us. In addition to her literary work, Mrs. Livermore was a great traveler. She traveled extensively in America, and made two visits to Europe, which added to her store of progressive thought.

Her hold on life for a number of months before her death had not been strong. She was compelled to cancel many engagements, and thus to disappoint many of her dearest friends. Her last appearance in Boston was at a banquet of the Woman's Suffrage Association in Faneuil Hall, May 10. At this time she was noticeably weak. Thirteen days later, on the anniversary of the birth of her very dear friend, Mrs. Julia Ward Howe, she "crossed the bar." Age, 85 years.

"So long Thy power has blest me, sure
It still

Will lead me on
O'er moor and fen, o'er crag and torrent, till

The night is gone,
And with the morn those angel faces smile

Which I have loved long since, and lost
awhile!"

Boston, Mass.

I. C. E. A. SONG.

By Mrs. S. J. Crawford.
Tune—"Annie Laurie."

We're a band of happy Christians,
So loyal, brave and true,
To sustain Eureka College,
We've pledged our hearts anew.

Chorus.

The beloved I. C. E. A.—
We'll work and hope and pray;
To enlarge our Christian College,
The pride of our hearts to-day.

Our fathers in the old time
Did toil and sacrifice,
To found an institution,
To make us good and wise.

We rejoice that down the ages,
Her power for good will spread;
E'en now across the waters,
Her children give Life's Bread.

To our Father, God in Heaven,
We offer songs of praise,
For love and tender guidance
Through all our passing days.

Then, comrades, let's be faithful,
United hand and heart;
In this onward march of progress,
We, too, must bear our part.

Then, when ends life's fitful fever,
And we stand before the throne,
We'll receive the gracious plaudit,
From our Master's lips—"Well Done."

Begin with a generous heart. Think how you can serve others. Then you shall find resources to grow. Your own portion shall not be left desolate. Strength shall be shed through you. Do the utmost with what you have, and it shall go far enough.—O. B. Frothingham.

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